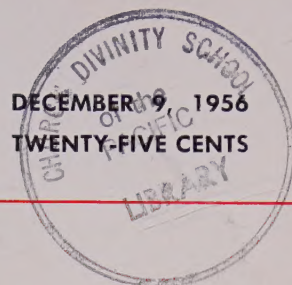


EPISCOPAL Churchnews



Your Christian Year

How do you commemorate the holy days
of your own life:
The anniversary of
your birth, your baptism,
your confirmation, your first
Communion, your marriage,
and the special days of others
near and dear to you?

How do you keep the anniversaries of
those dear to you, who through
death have entered
into that closer union with
the all-Merciful God?

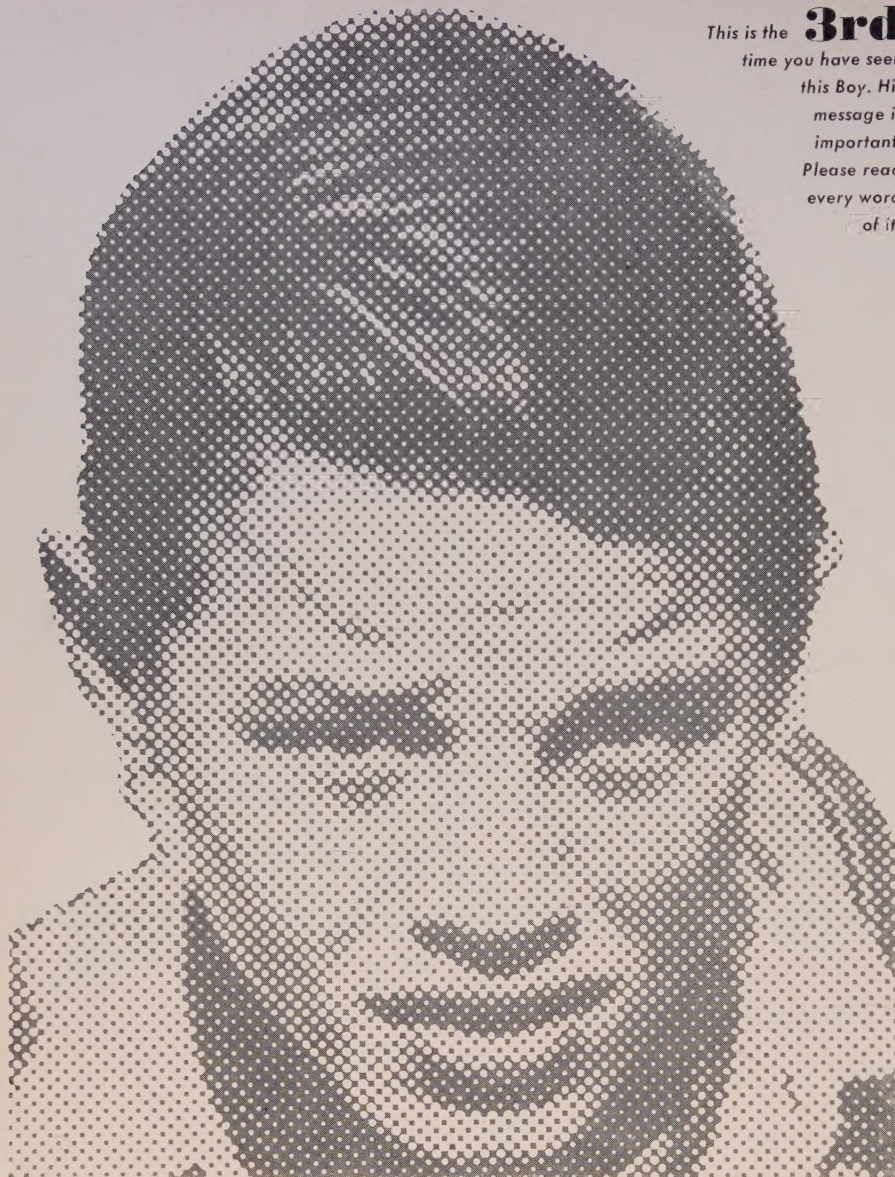
These are your holy days because
God was a part of them.

The best way to remember these days
is at God's Altar,
as has been the practice of
the Church through the ages.

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THE BRINGER OF ETERNAL LIFE



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time you have seen
this Boy. His
message is
important.
Please read
every word
of it.

COMING EVENTS

THE CHURCH'S CALENDAR

Second Sunday in Advent, Dec. 9
Third Sunday in Advent, Dec. 16
Ember Days, Dec. 19, 21 and 22 . . . S
Thomas, Dec. 21 . . . Christmas Day
Dec. 25 . . . St. Stephen, Dec. 26 . . . S
John the Evangelist, Dec. 27 . . . Holi
Innocents, Dec. 28.

NATIONAL EVENTS

Executive Board, Woman's Auxiliary
Seabury House, Greenwich, Conn. Dec.
7-9 . . . **Universal Bible Sunday**, Dec. 8
. . . **Joint Assembly, Division of Chris
tian Life and Work**, Division of Home
Missions, National Council of Churches
Indianapolis, Ind. Dec. 10-12 . . . **Nation
al Council Meeting**, Seabury House
Greenwich, Conn. Dec. 11-13 . . . **Re
gional meetings, United Student Chris
tian Council, NCC**, Syracuse, N. Y.
Durham, N. C.; Pittsburgh, Pa.; Still
water, Okla.; DeKalb, Ill.; Parkland
Wash., and Redlands, Calif. Dec. 22
Jan. 1.

DIOCESAN

Teacher Training Institute, Charleston
S. C. Church of St. Luke and St. Paul
Dec. 18.

RADIO

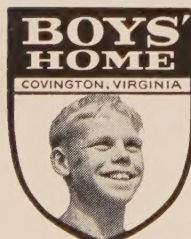
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stations. Heard in some cities on other
days . . . "Dean Bartlett," the Very Rev.
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sponsored by Northern Calif.-Nevada
Council of Churches. San Francisco
NBC, Sunday, 9 a.m.

TELEVISION

"Dean Pike," the Very Rev. James
Pike of New York's Cathedral of St.
John the Divine. ABC-TV network, Sun
days, 5-5:30 p.m. EST . . . "Frontiers
Faith," NCC. NBC network, Sunday
4-4:30 p.m. EST . . . "Mission at Mil
lennium," National Council films on the
Church's life. Channel, day and time
vary.

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In Its One Hundred and Twenty-first Year of Continuous Publication

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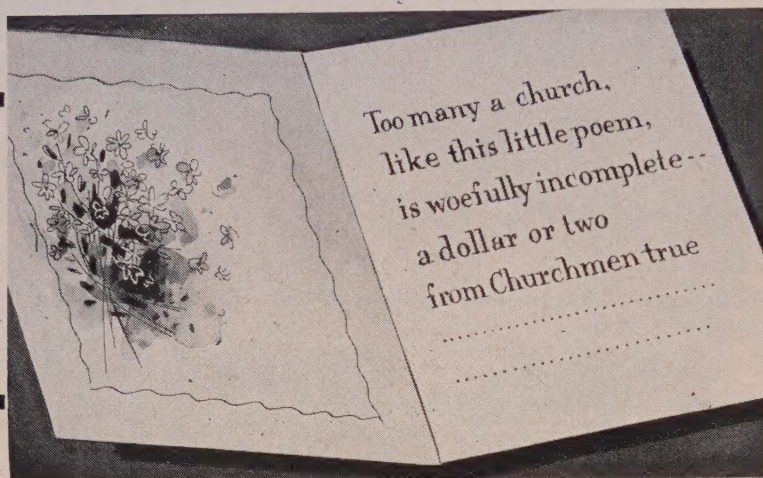
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What is this all about? It's about the American Church Building Fund Commission and its present problem. The A.C.B.F.C. has for over 75 years extended long term loans for the construction and repair of Episcopal churches. Many letters of gratitude fill our files, and tell of splendid accomplishments. This service has been made possible through the wonderful cooperation of the clergy and laity alike, whose gifts and offerings comprise the permanent fund.

A pressing problem confronts us and we are asking for your help. It is imperative that our permanent fund be expanded to take care of the endless new requests for financing that now overwhelm us. These are all worthy pleas for assistance. Just \$1.00 from you would mean so much. After you have put the last line into words, won't you put the words into action by sending in your contribution to help this very worthwhile project? Please write to address below:

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Homespun Yarns

by Grace Anthony

Moose au Gratin

One of the bonuses that comes with being a clergy wife, is that you frequently return from a church supper or tea with assorted leftovers. "Now you've got a family," the committee chairman will say. "Wouldn't the children like this leftover chocolate cake? And some cookies too? Wouldn't they just? The fact is, they love them so well they're apt to greet me at the door with, 'Well, Mom, bring anything home today?' They have learned that some of the best cooking in the world is done by ladies for their churches, and they descend on my packages like vultures.

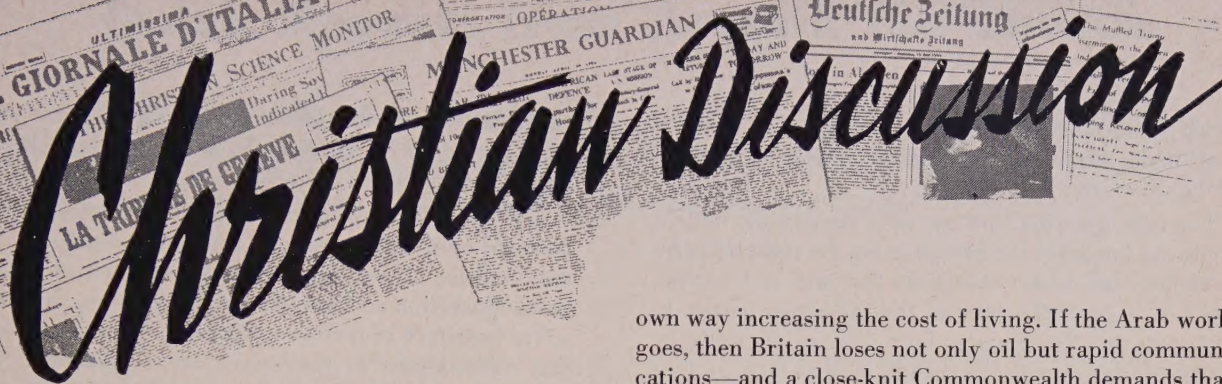
One Friday afternoon not long ago I telephoned a parishioner who had invited us for dinner that evening. "Now do you cook a thing," I said, "I've just been given a mousse, and I'll bring it along for dinner..."

"A mousee?" she said, in some alarm. "You mean the kind with antlers?"

"No, no this is a *fish* mousse. I don't know how it's made, but it's wonderful. We had it at the auxiliary luncheon this noon, and there was all this left over, and they gave it to me, and all you need to do is make a cheese sauce, and whip up a salad or something."

Well, it was a fine idea, and I really looked forward to eating it all over again for dinner. When we arrived at the house no one was around. I put the mousse on the kitchen table and contemplated it. I wondered whether to tell my hostess that while I was telephoning her the cat had eaten the top off four pieces. These I had carefully removed. There was still plenty left and it looked yummy. Is it possible to serve cold mousse with a hot sauce? I tried to remember how it had been at the luncheon, but all I knew was that it had melted in my mouth. Well, I thought I'll heat it up just a little. So I turned the oven on low, and put it in.

"You know what?" I said, as my hostess appeared in the doorway. "The cat ate some of the mousse, but it's all right, and I'm just heating it up a little." I opened the oven door to peek, and well, the mousse would never again melt in my mouth. It had already melted, and was nothing but a fish sauce. No one minded except me. We ate it on toast, and it was quite tasty, if a bit fluid. I was still groaning about it as we left. "Never mind," my hostess' parting shot, "you ask us for dinner and I'll melt an elk and bring along."



Christian Discussion

Dewi Morgan, ECnews London correspondent, has written this installment of Christian Discussion at the request of Editor William S. Lea. Mr. Morgan's regular column, London Notebook, appears on page 14. The following article was written about a week after British and French troops were dispatched to the Suez Canal zone.

REPORT FROM LONDON

For a generation the word "crisis" has become more and more battered. The events of this past week have smashed away all its accretions and we are aware that this is crisis indeed. Furthermore, that word may be used in its pure and pristine form. This is not merely a matter about which a newspaper's largest headlines are justified. This is an occasion of judgment. Here is a moment at which the chapter of history entitled "World-wide Growth of European Influence" may well close.

What has happened? Sir Anthony Eden has announced that English airmen are bombing Egyptians.

However capable we might have been of reading the pattern of recent events, this would still have been a shock when it came. However righteous we might have felt about our cause, we would still have pleaded, "Is there no other way?"

The majority of thinking English people are utterly bewildered. And in no sense can most of us feel our cause is righteous. We were first told that Israel had invaded Egypt. Then we were told that we were going to prevent Israel from sacking Egypt. Then we learned that we were bombing Egypt, which seemed an obscure way of helping them against aggression.

In all the explanations which he has offered to the British people, Sir Anthony Eden does not appear to have used any moral arguments. His statements seem to crystalize into: "Our self-interest demands it."

Materially speaking, the Prime Minister is right. Our physical self-interest does demand it. If Nasser has his way, the Arab world will annihilate the last vestiges of British influence in its orbit. England will be deprived of the oil which is essential to her way of life—or at least made to pay much more heavily for it, thus in its

own way increasing the cost of living. If the Arab world goes, then Britain loses not only oil but rapid communications—and a close-knit Commonwealth demands that. The Middle East, which from the dawn of history has been a bridge over which the peoples have crossed, will be closed.

Living Standard at Stake

All these things would mean that the Arab standard of living—one of the lowest in the world—would be raised at the expense of the standard of living of the inhabitants of the U. K. And Eden is astute enough a politician to know that the great mass of English people show very little desire to sacrifice anything of their living standard—for the sake of Egyptians or anyone else. Rather, the course of history since the war has indicated that the mass of English people are out to go on raising their standard of living, come what may.

Against such a background, one would feel that Eden would have the mass of the nation behind him. But that is not the case. Possibly if the man in the street here knew that Nasser can grow only insofar as he decreases he would more volubly support present policy. But he does not know that—or he refuses to recognize it. The result is that there has been a great outcry against Eden, who has offended an English sentiment that we are not the sort of people who conduct wars of aggression for our own benefit. Bewilderment has been the mark of this last week. The Archbishop of Canterbury made that very clear in his House of Lords statement:

Relevant Reasoning Urged

"For many reasons I want to say very little. The obvious reason is that when matters come to such a perilous pass as this, full of confusion, passion and distress, any attempt to isolate and express a Christian judgment upon them must be so full of danger that it may, in fact, only increase the confusion and release all kinds of misunderstandings. Yet it is demanded of me and my office that I should make an attempt, very briefly, to isolate from all other considerations what may be the peculiar and limited Christian judgment on this matter.

"What I say, I say with fear and trembling. The only helpful thing that any one of us can do at this moment is to stick severely to the single point of immediate relevance. Most of the troubles in this world are due to the fact that people will not stick to the one point that has to be dealt with, but bring into consideration, and therefore into confusion, every other conceivable related point. The single point is that Israeli troops are deep in Egyptian territory, and that the British and

French Governments, with the sincere desire to limit the struggle, are in process of sending their own troops into Egyptian territory.

"The only question that we, as a responsible nation, have to ask ourselves is: Are we doing the right thing by the highest and wisest standards that we, as a nation, know? It is perfectly obvious that all other parties to this dispute and this situation have done wrong things—whether we begin with the seizure of the canal by Colonel Nasser, whether we go on to Israel and the Arabs, to the indeterminate course of American foreign policy, or whether we go to the United Nations; all, in one way or another, have added to the confusion by their own mistakes, shortsightedness and shortcomings. Some of them have done so out of good will, some out of ill will; but they are all in it. What about ourselves? The only question we have the right to ask is: Are we doing the right thing?" The Church Missionary Society reports that 14 of its missionaries are still in Egypt—this is written nearly a week after the war started—and right up to the last message which came from them just before diplomatic relations were broken off, those missionaries were still finding the Egyptian people friendly and appreciative of their services. On the other hand, C.M.S. missionaries in the Hashemite Kingdom of Jordan have been increasingly shown they were not welcome.

The Role of 'Lady Bountiful'

This brings out the point that the trouble may be happening in Egypt, but its heart is not isolated there—a thought which has occasioned another statement from this great Anglican society: "The C.M.S. is deeply concerned lest this action by Britain and France should have disastrous consequences not only for the Church throughout the Middle East but also throughout Africa and Asia."

Perhaps it is that sentence which begins to bring us to the heart of the crisis—the judgment. For, be it remembered, it was in his First Epistle that St. Peter wrote "Judgment must begin at the house of God".

What lesser judgments can we formulate against the background of this greater judgment which God, through history, seems to be passing upon His Church?

Surely we must admit to an attitude of mind which can only be described in the horrible word "smug".

True, we have given to "overseas missions". But how little and how late. True we have enjoyed the role of "Lady Bountiful" in dispensing aid to "under-developed countries". But how incommensurate with our own wealth has been that aid. And, worse still, with how little grace we have given it. Our gifts have proved even less acceptable than our more blatant self-seeking. That, at least, was honest.

To this smugness has been added another characteristic of our age—escapism. What venom lies in the phrase "the age of the crossword puzzle and the radio parlor game". We have tried to lay up our corn for

many years and then, with full granaries, have stood aside trying to be fugitives from the history which is being hammered out all around us.

The modern world sees the ever accelerating emergence of once subject peoples into full nationhood. The nationalisms of our day are at once the bitter fruit of past suppression and, being born in bitterness, are themselves begetters of further acrid fruit. We have to learn that nationalisms in themselves can represent a right and healthy development, that as God intended every man to grow into the fullness in which he can best serve, so too He must have intended every nation to grow to the height at which it can make its greatest contribution to the wealth of all.

A Theological Lesson

The modern world sees this ever accelerating emergence. But few of us have learned that it demands on our part a willingness to accept limitations and to be deprived of privileges which we once enjoyed.

It is because this lesson has not been learned that Anthony Eden has taken this grave step. It is because many of the British people have not yet even learned that there is a lesson to be learned that they shake their heads in bewilderment.

The one theological lesson which the war in Egypt must highlight for the whole world is that self-limitation, voluntarily accepted, is a basic principle of man's health and salvation. It was an act of self-limitation which our Lord performed when He accepted the captivity of a Virgin's womb, when He spurned the Devil in His 40 days of temptation, when He hung nailed upon the Cross.

England must learn this lesson. And in learning it she must turn from the sin which has produced this present situation. For the bewilderment which is the keynote of these words springs from a position which humanly speaking has no right answer. Human follies have sown the wind, and without divine intervention cannot but reap the whirlwind.

Let it be recognized that the evil which flows from this situation must affect the world-wide mission to which we are divinely committed. Canon Kenneth Cragg, authority on the Moslem world, emissary to the Middle East of the International Missionary Council, has described himself as "broken-hearted" over these events. He thinks they make it virtually impossible for Christians to assist the Church in the Middle East for at least a generation.

We pray that this is an unduly gloomy opinion. But we can never forget that the fate of the Christian Church in the non-European world is inextricably inter-twined with the actions of the English-speaking peoples. The decisions of the Western bloc in the United Nations have an immediate effect on missionary work in India and Africa. The Church has been dealt a severe blow in these Middle Eastern events.

Quick Reports from Around the Church

Buffalo: *The Church In Everyday Life . . . Note to Clergy: Where D'Ya Think You're Going Etc.? . . . England: Faith Can Move Mountains (Or a Church) . . .*

Philadelphia: *From a Dust Storm, a New Community Center*

► The Seamen's Church Institute, an Episcopal agency for merchant seamen in Philadelphia, reported last month that it provided 44,879 nights' lodgings during the past year. This compared to 67,000 in 1955 and 70,000 in 1954. The institute's big problem is finding a new home before February, 1958. The Federal Government paid the agency \$600,000 and condemned the present 5-story hotel to make way for a highway project. Thus far, a suitable building cannot be found, and the institute cannot build a new one for \$600,000.

► Here's another way to bring the Church into the stream of everyday life: After becoming rector of Trinity Church in Buffalo, N. Y., last year, the Rev. Peter M. Sturtevant noticed that throngs of people passed by every day on their way to work. He got an idea. He invited the men of his congregation to stop in each Wednesday morning for 15 minutes of prayer and an 8 a.m. breakfast. The idea worked. About 50 show up at each of the informal services. To the businessmen Mr. Sturtevant says: "What we do each day is of real importance to ourselves and to others. We should be praying about these responsibilities."

► The Eastern Orthodox Churches last month took steps to expand and coordinate their Christian education programs. Until now, the Eastern churches in this country have been largely independent of each other in Christian education programs. Meeting in Valley Cottage, N. Y., were 30 representatives of the Greek, Romanian, Russian, Syrian, Ukrainian, and American Carpatho-Russian Orthodox Greek Catholic Churches. The delegates agreed on a series of statements setting forth principles of Orthodox theology. This year's session dealt with education problems for those under 15. Next year's will be for those between 15 and 21.

► Things you didn't know: Trinity Church on Broadway and Wall Street, New York, is said to have the most valuable piece of graveyard property in the world. Many important men of history, including Alexander Hamilton and Robert Fulton, are buried there.

► Another record in nation-wide church construction bit the dust in October. Government figures showed \$76,000,000 worth of building for the month, which was the highest ever. This was in spite of a general decline in building activity at this time of year. The fall boom in church construction assured a new high mark for the year. The old record was reached in 1955.

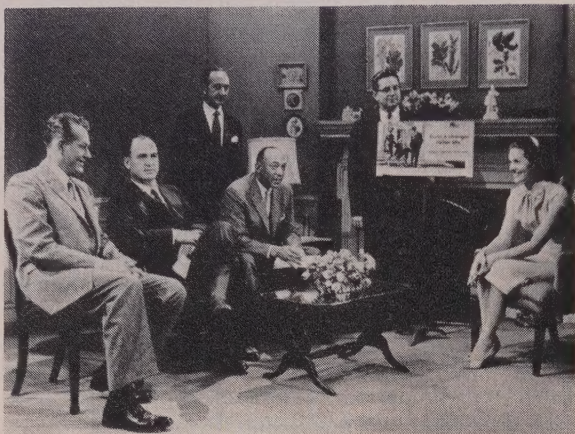
► When the Rev. Vivian Symons became vicar of Biggin Hill (in Kent, England) in 1951, he found only a "tin tabernacle." Money-short, he decided to find a war-damaged, unused church and transport it stone-by-stone to Biggin Hill. He found such a church in southeast London. In his spare time, he climbed up scaffolding and removed thousands of bricks one-by-one. Soon, help came from others—both of a physical and financial nature. Hundreds of tons of masonry were carted away to Biggin Hill and all that remains now is the building of a new church. The full story is told in a book just published in England by the vicar entitled *The Moving Church*.

► These driving clergy! Employers Mutual Casualty Company of Charlotte, N. C., says that clergymen as a group are "not good, safe drivers." As a matter of fact, "they drive like they are going to a fire." So said M. L. Allison of the company's accident prevention department. He was addressing the North Carolina chapter of the American Society of Safety Engineers. His topic was, "We Forget Our Religion When We Drive."

► Have you seen Cecil B. DeMille's latest extravaganza, "The Ten Commandments?" Here's what the Rev. G. Burton Hodgson, director of the Department of Christian Education of the Diocese of Michigan, wrote in *The Record*, diocesan magazine, last month: "I was impressed by the tremendous expense of this all-color production and by the outstanding cast, but I was not at all impressed by the interpretation of the Commandments . . . Between the overdone love scenes of Moses and Joshua, and the feeble attempt to portray the theological background of the Commandments, I felt it was a complete failure. I do not recommend it under any circumstances."

NEWS IN BRIEF

CONTINUED FROM PRECEDING PAGE



RNS

Religion in American Life: Two Episcopalians are among five well-known Americans appearing this Fall on a 15-minute, nationwide TV program as part of the Religion in American Life Campaign. They are Vaughn Monroe, singer and orchestra leader (far left), and Miss Lee Meriwether, Miss America of 1955 (far right). They will join three others shown here in telling how religion has influenced their lives. Flanked by Mr. Monroe and Miss Meriwether are Thomas F. O'Neil, president of the Mutual Broadcasting System (Roman Catholic), Leonard Lyons, syndicated newspaper columnist (Jewish), and Jesse Owens, former Olympic track champion and Sports Director of the Illinois Youth Commission (Methodist). Standing behind the poster is Dr. Earle B. Pleasant, national director of R.I.A.L.

► Four institutes on alcoholism were held in Washington State last month by the Diocese of Olympia. The Rev. James T. Golder, chairman of a diocesan committee of alcoholism, says the purpose of the sessions were two-fold: to aid the general public in an intelligent understanding of the alcoholism victim, and to give training to Episcopal clergy so that they can better cope with the alcoholism problem.

► For years, education officials in Florida have considered varied proposals for teaching religion in the public schools. Eventually, each idea was dropped for fear of public reaction. Last month, a limited survey at the University of Miami showed that two-thirds of the area's parents felt strongly that religious training should be taught in the public schools. Another surprise was that parents wanted something besides morals and ethics taught in the schools. They wanted information about the various religions taught not by clergymen but by qualified public school teachers of any denomination. (For another story on the Florida schools, see page 11.)

► A new residence hall for women and married couples will soon be built on the campus of the International Christian University near Tokyo. The \$70,000 three-story edifice will honor Mrs. Harper Sibley, an Episcopalian who is founder and chairman of the National Women's Planning Committee of the Japan International Christian University Foundation, fund-raising arm of the university. The donations of women church-goers in this country made the new building possible. The graduate-level institution was started in 1953 through the efforts of 14 major Protestant denominations, including the Episcopal Church.

► The Rev. Robert G. Hewitt, priest-in-charge at St. John's Church in Broken Bow, Neb., was named last month as dean of Trinity Cathedral in Omaha, Neb. A native of Trenton, N. J., he was graduated from Princeton and General Theological Seminary. He was an assistant at Trenton's Trinity Cathedral from 1951 to 1953.

► Several months ago, the Rev. Harry M. Blair, a 58-year-old former business man, took over St. Barnabas Church in Philadelphia as his first charge. In a big, unused basement, he found several pool tables, two bowling alleys, and a layer of dust many years thick. The new rector stirred up a dust storm, and, with the help of about \$600 and many volunteer workers, built a community center worth at least \$5,000. A bowling alley repair man helped restore the alleys and donated 14 used bowling balls. Last month, it could be reported that St. Barnabas community center is now open afternoons and evenings for the entire community. A welfare group and a public school give enthusiastic support to the center, which is regarded as another aid to prevent delinquency in a blighted area.

Ticking It Off . . .

The Rev. David A. Crump, rector of St. Luke's Church, Brockport, N. Y., is the newly appointed chaplain at Hobart College in Geneva, N. Y. He succeeds the Rev. Allen F. Kremer . . . A \$300,000 addition to the Episcopal Church Home is under way in Buffalo, N. Y. The present facilities are limited to women, but the addition will be open to older men and couples . . . The Very Rev. George Moyer Alexander was installed last month as the ninth dean of Sewanee. Bishop C. Alfred Cole of Upper South Carolina preached the sermon . . . The New York chapter of the Society of St. Dimas plans to send Christmas packages to prison inmates this year. The society is dedicated to providing a ministry to prisoners.

EPISCOPAL Churchnews

Bishops Approve New Central America District

Pastoral Letter Voices 'Outrage' Over Hungarian Tragedy . . . Proposal For Armed Forces Bishop Is Defeated . . . Foundation Receives \$1-Million Gift

Editor's note: The following report is by Margaret A. Vance, church editor of the Newark News.

The green light has been given for a new missionary district in Central America.

The Church's House of Bishops approved the proposal by a comfortable margin at the House's annual meeting last month at Pocono Manor, Pa.

Three resolutions, presented by Bishop Anson Phelps Stokes of Massachusetts, provided for the new district to be comprised of the Republics of Guatemala, El Salvador, Honduras, Nicaragua and Costa Rica. They provided for acceptance of the jurisdiction in the Republics of Guatemala, El Salvador and Honduras from the jurisdiction of the Church of England; removing jurisdiction over Nicaragua and Costa Rica from the Panama Canal Zone district and adding them to the new district, and for election of a missionary bishop for Central America.

More Light Needed

Bishop Angus Dun of Washington, set off the discussion when he confessed he found it "extremely difficult" to vote on the matter since he had so little information about what it would entail. Called upon by Presiding Bishop Henry Knox Sherrill for "more illumination" on the subject, Bishop Reginald Heber Gooden of the Canal Zone told his fellow bishops of an "increasing opportunity among Spanish-speaking people who have never considered themselves

members of the Roman Catholic Church.

"We are going to miss the boat entirely if we don't get in there," Bishop Gooden contended. He added that the Church of England is "absolutely unable" to look after the people there.

The House was told that approximately \$30,000 would be included in the 1957 budget, plus \$27,000 which would be transferred from existing funds for Costa Rica and Nicaragua.

Bishop Charles C. J. Carpenter of Alabama then rose to label it "wicked" to "even quibble about taking this tremendous opportunity."

But the bishops were not in complete accord. Bishop A. Ervine Swift of Puerto Rico, arguing a new jurisdiction is not needed to expand the Church, pleaded for more support of existing fields.

Bishop John B. Bentley, director of

National Council's Overseas Department, replied that the matter of forming the new district is "one of strategy." Every missionary bishop desires more manpower and resources, but the Church must be planted "here and there," he said. He told his listeners they would not be Christians today "if the Apostles had stayed in Jerusalem until they had made converts of every soul."

Bishop Charles A. Voegeli of Haiti, explaining he did not oppose the establishment of a new jurisdiction, did ask his fellow bishops if they were aware of the responsibilities involved in the commitment. He cited, for example, his work in the Dominican Republic where it is difficult for him to visit every church each year because of the high mountains. In Haiti much of the work is institutional which

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Episcopal Vista: The camera catches a roomful of prelates at Pocono Manor.

Vincent April



Churches of the World Rally With Help As Refugees Flee Hungary For Austria

The voice of the Church could be heard across the earth last month as gunfire echoed in the streets of Budapest and in the strife-torn Middle East.

To the victims of war—the women, the children, the old and infirm—went supplies of clothing, food, and medicine from church groups throughout the world. The National Council of Churches issued a nation-wide call for emergency contributions. Church World Service, the relief agency of the NCC, rushed emergency supplies valued at \$100,000 to Hungarian revolt victims in Austria.

Included in the shipment were a billion multiple-purpose vitamins, antibiotic capsules, and surgical sutures. Earlier, the agency had transmitted \$10,000 for emergency financial aid.

In New York, Presiding Bishop Henry Knox Sherrill announced that the Episcopal Church had made an initial gift of \$2,000 to Hungarian refugees as part payment for food and medical supplies. He said the Church may be called upon for more help as the needs become clearer. The Church would respond accordingly, he said.

This mother and her children are typical of the refugees from Hungary who are temporarily housed in a relief center in Austria. There is neither water nor heat at the center, which was set up by the Austrian government. Church World Service and the WCC rushed blankets, food and other supplies to the refugees.



The World Council of Churches Division of Inter-Church Aid and Service to Refugees was the coordinating agency for Protestant relief efforts.

An estimated 22,000 refugees, mostly women and children, were in quick need of help. On Nov. 5, the day after the Soviet's surprise attack on Hungary, about 5,000 refugees escaped into Austria, where two improvised relief centers had been set up.

Still another appeal was issued for churches to build adequate reserves of money and relief material "to meet the anticipated crisis facing the churches and Gaza refugees in the Middle East."

Meanwhile, Dr. Eugene Carson Blake, president of the NCC, called on the Russian Orthodox Church to join in prayers and material aid to the victims of fighting in the Middle East and Hungary. He asked Metropolitan Nikolai to "represent to the authorities of your nation your Christian concern that the Hungarian people be given freedom to determine their destiny as a nation . . . We invite you to join us in reaffirming by word and deed our common declaration that faith, freedom and justice are the most essential prerequisites for dura-

ble peace."

Dr. Blake was referring to a statement drawn up after an eight-man delegation of Russian churchmen, headed by Metropolitan Nikolai, concluded a visit to the United States last June.

And in Detroit last month, 57 Protestant clergymen issued a statement censuring all of those involved in the Middle East conflict. The signers were members of an organization called Christians for Peace in the Middle East. The chairman is the Rev. William Butler Sperry, rector of Christ Episcopal Church.

The clergymen condemned Israel for its aggressive action and Britain and France for their intervention. At the same time, the Moslem nations were blamed for attacking Israel in 1948 and for continued raids in violation of the UN-sponsored armistice in 1949. The statement charged that the UN Security Council failed to provide border protection for Israel, and no decisive action was taken by the four major powers to secure the Arab-Israeli borders.

Peace Negotiations Urged

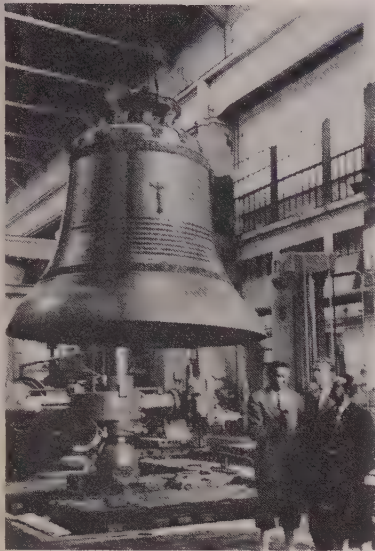
"The present crisis," the statement said, "shows how neglect of the problems of small countries within the UN can lead to big wars."

The clergymen urged the Security Council to require withdrawal of all fighting forces and request Israel and the Moslem nations to negotiate a peace; require that Moslem nations accept Israel as an independent nation or face UN sanctions; require a prompt end to boycotts of Israel by the Arabs; and dispatch an international police force to compel a ceasefire (which was subsequently done).

The statement also charged the Arabs with neglecting Arab refugees who fled to Jordan as a result of Arab appeals, although Israel pleaded with them to stay. It added that there are now 180,000 Arabs living in Israel and enjoying full political and economic rights.

In Syracuse, Bishop Malcolm E. Peabody of the Diocese of Central New York issued a pastoral letter urging that the "very fact of crisis itself be used to accomplish Christ's Holy Will." He called for more regular attendance in church and asked his people to think "in daily prayers of the needs and hopes of all men—those with whom we differ as well as those with whom we agree, and to grasp the opportunity offered to see that the Church is strengthened to perform her full task."

A Bell For Sewanee



The University of the South will mark the climax of its centennial at its June, 1958 commencement with the pealing of one of the world's finest carillons. This has been made possible by a gift of \$65,000 from W. Dudley Gale, III (inset at right), Nashville businessman. He is a Sewanee graduate and member of the Board of Regents. The carillon will be given in memory of Mr. Gale's great grandfather, Leonidas Polk, first Episcopal bishop of Arkansas and Louisiana, a Confederate general, and the school's principal founder. The Polk inscription will be on the carillon's largest bell, a 7,500-ton, B-flat bourdon bass. It will look like one shown above (left) at the Paccard foundry in Annecy, France, where the Sewanee carillon is being turned out. The Paccard foundry has made some of the world's best carillons, including replicas of Liberty Bells for the 1950 Independence Bond Drive. The carillon will be housed in the \$125,000 Shapard Tower of All Saints' Chapel (above, center). The tower is the gift of the Robert P. Shapard family of Griffin, Ga. The chapel itself has remained unfinished for half a century, but the school's 22 owning dioceses have given "objectives" totaling \$650,000 towards its completion by centennial time. Estimated total cost of construction is \$800,000. The designer of the carillon is one of the world's leading authorities on this specialized branch of musicology. He is Arthur Lynds Bigelow, bellmaster and professor of engineering at Princeton University. He is shown above (right) at the keyboard of a carillon he installed at the Presbyterian Tower, Jackson, Tenn. He learned the carillon art in Belgium, a country noted for its contributions to carillon development. It was the Flemish whose experimentation with bells in the 14th Century resulted in the birth of the carillon. Their experiments produced bells with varied and concordant harmony. The French revolution brought a temporary halt to carillon making, but, in the middle of the 19th Century, the French picked up the lost art and perfected it.



Fifth Province Canterburyans Seek Ways to 'Reach' Others

How to best serve the needs of Episcopalians on college campuses was the aim of the first province-wide Leadership Training Conference of the Fifth Province's Canterbury Association, Oct. 26-28 at the University of Chicago.

Both through group discussion and role-play the 60 students from 40 colleges in the province's 13 dioceses made a thorough re-examination of their internal Canterbury problems.

Considered were:

- ▶ The definition of Canterbury.
- ▶ How to catch and hold the interests of students.
- ▶ The nature of programs.
- ▶ The relation between Canterbury

and other Christian and inter-faith groups.

- ▶ The development of leadership.
- ▶ Problems of divisiveness.
- ▶ Relations between Canterbury and other campus organizations.

The conference was under a triple leadership: the Rev. William H. Baar, Episcopal chaplain at the University of Chicago; the Rev. Philip T. Zabriskie, executive secretary of National Council's Division of College Work, and John Jones, of Purdue University, student chairman. Also present were chaplains and college workers from the 13 dioceses.

The students represented a large section of the U. S. and six overseas areas: Japan, China, Korea, Hawaii, Australia and the Philippines.

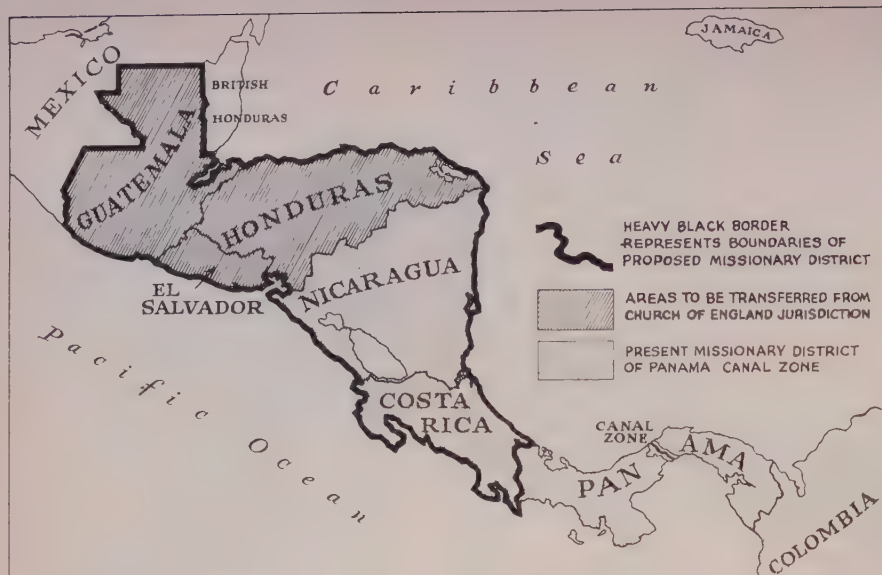
The delegates found one of their

major problems that of winning and holding members, particularly in the face of competition from other campus organizations.

A factor in this, as pointed out in a role-play session, was the necessity for Canterburyans to meet the spiritual needs of fellow-students and to show a genuine concern for their problems.

"A person is in the Church," Mr. Zabriskie pointed out, "when he is in the company of two or three believers."

An outgrowth of the conference was the setting up of a Planning Committee calling for a membership of 15—one from each diocese and the two student chairmen of the province. The group will work with a proposed Provincial Commission for College Clergy.



Expansion by transfer: Map shows new missionary district in Central America.

continued from page 7

"never pays for itself. We cannot be self-supporting in the foreseeable future," he said.

Bishop Sherrill labeled it a "very dangerous policy" to stress the fact that existing opportunities had not been fulfilled. "If we took that seriously we wouldn't have ever moved out of Virginia," he said.

The Rev. Raymond G. Ferris, rector of Christ Church, Nashville, Tenn., was elected the missionary bishop for the new district. (A week later, however, Mr. Ferris declined the election. He said he had too many "unfinished projects," not the least of which was his church's \$250,000 building program.) At the same time, the Rev. Norman Foote, director of the Church's national Town and Country Institute, was chosen successor to the Rt. Rev. Frank A. Rhea, Bishop of Idaho, who retired Nov. 12.

Bishop Binsted Retires

No successor was elected to the Rt. Rev. Norman S. Binsted, whose resignation as Missionary Bishop of the Philippines, effective March 1, 1957, was accepted. Bishop Sherrill announced the election would be held at the next meeting of the House of Bishops, Sept. 14-18, 1957, at the University of the South, Sewanee, Tenn. He said he would appoint Suffragan Bishop Lyman C. Ogilby Bishop-in-charge for the period between.

The bishops rejected a proposal for a suffragan bishop for the Armed Forces with such force that the matter, which has been bobbing up periodically, seems settled. Two resolutions requesting an Armed Forces bishop were presented by the Rt. Rev.

Donald H. V. Hallock and the Rt. Rev. George Henry Quarterman, bishops of Milwaukee and the Missionary District of North Texas, respectively. Bishop Hallock, explaining his Armed Forces Commission was "greatly and deeply concerned" about those in the Armed Forces, suggested that a bishop for Europe could serve in the manner that the Bishop of Honolulu, the Rt. Rev. Harry S. Kennedy, serves in the Pacific.

A Military Church?

The Rt. Rev. Henry I. Louttit of South Florida, chairman of the Armed Forces Division, opposed the matter vigorously, asserting it is "contrary to all Catholic and Anglican practices."

Bishop Louttit told of a questionnaire he sent out last July to the 100 Episcopal chaplains on active duty. Those who did favor a bishop for the services suggested he would make an impression in "rank-conscious" military circles, he said.

"I must confess it nauseates me to talk about the rank of a bishop," Bishop Louttit declared. "I don't like trying to throw our weight around. It is highly undesirable that we set up a military church."

A whole afternoon was devoted to discussion of racial integration, but the House was in executive session for the entire time. The discussion was led by the Rt. Rev. Edwin A. Penick of North Carolina. No report was made but it is understood that he presented the case for the South, emphasizing the radical change it necessitates upon the part of people traditionally and culturally accustomed to segregation for many generations. He pleaded for patience, it is under-

stood, but other bishops asserted that time is no longer on the side of the South because of international implications to this nation's race problems.

Foundation Gets Gift

A gift of \$1,000,000 was given to the Episcopal Church Foundation from an anonymous donor. In a joint announcement with William B. Givens Jr., president of the fund, the Presiding Bishop said the gift will be used as part of the foundation's revolving loan fund to aid Church construction in areas where population growth has caused a critical shortage of facilities. The loans will be repayable, without interest, at the rate of 10 per cent per year for a period of 10 years. This means \$100,000 will be available yearly for this purpose indefinitely, Bishop Sherrill explained.

Tragedy of Hungary...

A pastoral letter was issued by the House of Bishops expressing its "outrage, misgivings and perplexity" over the current "tragic international events."

The 128 bishops unanimously approved the statement as read by Bishop Angus Dun of Washington. This made the Episcopal Church the first major denomination in this country to express its "outrage at the ruthless slaughter and enslavement of the Hungarian people... misgivings over the unilateral action taken... in the Middle East, and (its) perplexity (over the) solution which will now lead to total war."

Originally the bishops ordered a statement on the international crisis on the motion of the Rt. Rev. Leland Stark of Newark, when they had decided against the pastoral letter. However, when the statement, which originally had been sent back for rewriting because it was "too philosophical and vague for the large number of readers," was read, the Rt. Rev. Norman B. Nash, Bishop-in-charge of the European churches, moved that it be issued as a pastoral letter.

It is mandatory for pastoral letters to be read in the Church's 8,054 churches and missions within 30 days after issuance.

Urge Support of UN

The Bishops, calling upon their people to remember that government is a "divine ordinance," reminded them that there is "no liberty" with-

out government and "common obedience to authority."

Labeling international disorder anarchy or even war," the bishops said "Christians are called upon to give their fullest support to the United Nations."

"Let it be strengthened so that it can maintain order. Let its servants with their awful responsibility be steadily in our prayers. Let the order it stands for be clear in our minds," they pleaded.

"Pray regularly. Pray with all your heart. Pray for the people of Hungary in their anguish. Pray for all captive souls. Pray that tyranny may be broken. Pray, lifting up all your bewilderment to the throne of God. Pray without despair, knowing that God hears. Pray without ceasing, knowing that this is the greatest work of the Church," the bishops urged.

Citing the necessity for the free world to "stand together," the prelates asserted "deepest understanding and sympathy" is needed to maintain "our present precarious alliance." They called for the softening of the harsh judgments of the self-righteous against the unilateral action of others" in view of the knowledge of "our own sins and shortcomings."

The bishops expressed their belief that unilateral action is "dangerous and to be avoided," but asked their people to "face honestly . . . what the United States would be tempted to do if our interests in the Panama Canal Zone were threatened.

Three Duties

"The relationship of the mutual respect and trust must be strengthened in the free world, or comfort will be given to world Communism, and our hope of mankind darkened. Without humility, based upon our common need for forgiveness, that relationship and understanding are impossible," the bishops contended.

In conclusion the bishops outlined three "immediate duties":

1. To "alleviate the enormous suffering of the brave Hungarian people" through "generous gifts."

2. To support President Eisenhower and previous decisions of the Church "pledging full support to the United Nations, by expressing our concern that effective power be given to that body."

3. To remember that our own racial divisions and misunderstandings at home are part of the same sad story of division which we see on the international scene.

With Built-in 'Safeguards'

Florida Schools Receive New Guidebook On Teaching Moral and Spiritual Values

A temporary guidebook for teaching moral and spiritual values in public schools was distributed last month to teachers in Florida.

State School Superintendent Thomas D. Bailey said the book shows teachers "how to handle the question of moral and spiritual values without violating the law on the principle of separation of Church and state."

He said the guide was prepared by a 21-member inter-creedal committee which had been working on it for a year. The same committee will start next summer on a permanent guide, inasmuch as the present one is tentative and is being distributed only to those who request it.

The New York City School System adopted guiding principles for teaching spiritual values in October after more than two years of work by clergy and civic leaders.

According to Florida officials, the guide is designed to encourage loyalty by pupils toward their own religion and to cultivate in them an "appreciation of the moral and spiritual founda-

tions" of our country.

The guide stresses that man is a "spiritual being of dignity and worth by virtue of the fact that his origin and destiny is in God, his Creator." It states that man should "promote the general welfare" of his fellow man, all of whom are created equal in the sight of God. All men, the guide says, "have equal rights before the law and deserve equal opportunities to develop their innate capacities."

The guide also specifies what it calls "safeguards against denominational teaching . . . against violation of any child's religious freedom." It emphasized that no teacher should use the classroom as a means of proselytizing students.

"The atmosphere of the classroom should be such that no student feels rejected because of his beliefs or disbeliefs," the guidebook states.

It adds that if a student asks questions which require theological interpretation, the teacher should refer the pupil to a priest, rabbi, or minister of the student's particular faith.

Their ship comes in: Mrs. William T. Moore, wife of the president of Moore-McCormack Lines, brought this four-foot-long cake to the boys and girls of St. Barnabas House, New York City, last month. The recipe: real fancy. The white cake had an apricot center and was sheathed in marzipan, with white icing and chocolate trimming. St. Barnabas House, an agency of the Diocese of New York, is a temporary shelter for about 75 underprivileged children.



How Can the Layman Help His Church? Here's One Answer From West Virginia

An isolated West Virginia hill town that had no doctor, no hospital and no Episcopal church now has all three—thanks to the infectious zeal of a devoted layman.

The story of St. Andrew's Chapel and clinic at Cairo, W. Va., began with a home-made altar on a farmhouse porch. Today, you'll find a modern Episcopal medical center that handles more than 100 patients a week.

Here's how it came about:

In 1951, a strong West Virginia churchman named Benbow Cheesman moved to backward, rural, Ritchie County. He was the new county librarian.

He soon learned that there was no Episcopal church or hospital in the entire county, and that Cairo, a town of 600, was hours away from the nearest doctor.

He decided to start a mission in memory of his mother, who had died the preceding St. Andrew's Day.

Thus, St. Andrew's Chapel was started. At first, it consisted of only an altar on the porch of Mr. Cheesman's farm home, where the layman, after being licensed a lay reader by Bishop Wilburn C. Campbell, held services for his neighbors.

In the weeks that followed, however, Mr. Cheesman began to realize that the rural residents needed medical care as much as worship services.

His wife, a registered nurse, began treating the sick children of the community.

That was the beginning. The next step came when a former Cairo woman offered the diocese some property on which to expand the Cheesmans' efforts into a permanent chapel and clinic.

At that point, with his project only started, Cheesman was transferred away from the rural county, and it looked for a time as though the plan would be dropped.

But the layman's aunt, Mrs. Buchanan Henry, took up the cause, and soon persuaded the National Board of the Woman's Auxiliary to allocate \$10,000 for the project from the United Thank Offering Fund.

By this time, the townspeople of Cairo had begun to build up enthusiasm for the idea. Several volunteers from other faiths joined in, and the movement was under way.

The diocese purchased a large old home, which was remodeled into two main units—an attractive Episcopal chapel on one side and a six-room clinic and hospital on the other.

An upstairs apartment was granted to a school teacher, who agreed to act as supervisor and caretaker in lieu of rent.

By now, an enthusiasm had spread through the community. The residents formed the Grant District Im-



Dr. Robinson and patient

provement Association, and agreed to take over the financial responsibility of operating the clinic half of the building.

They were given permission to hire a full-time physician, Dr. Leon D. Robinson, II, and pay for the continued operation of the clinic, after first promising the diocese that no person would be denied treatment because of color or economic condition.

The Church retained its responsibility for the chapel, where services are held each Sunday afternoon by an Episcopal rector from a neighboring county.

The townspeople are now planning to build a new wing on the building for an X-ray room and dentist's office.

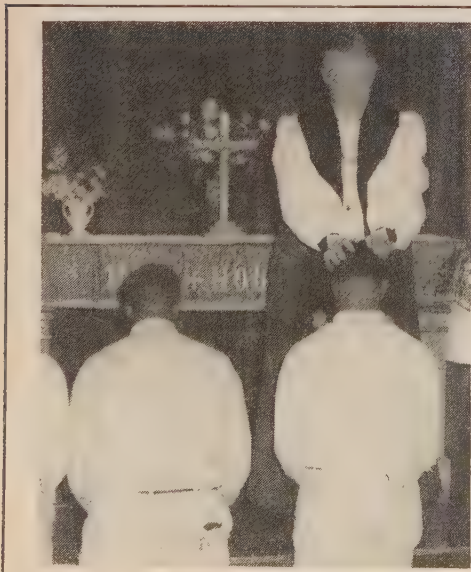
Anglo-Russian Conversations Urged By Archbishop of York

England's Archbishop of York, Dr. Michael Ramsey, believes a common appeal to Scriptures and tradition provides the basis for working towards better Anglican-Russian Orthodox Church relations.

Reporting to the York Convocation after a Moscow visit, Dr. Ramsey said the Church of England would be making a mistake if it regarded the question of Eastern Orthodoxy as "a kind of side-show in the field of Church relations."

He described different emphases these communions place on Holy Scriptures and Holy Tradition as the source of much of the past difficulty. He hopes that the 1958 Lambeth Conference will help pave the way to Anglican-Orthodox conversations.

Despite the pressures of four decades on the Orthodox Church in Russia, Dr. Ramsey declared, "there are still families where the old faith is handed down, and there are still a good many vocations to the priesthood. . . . To see all this is to have a glimpse of that soul of Russia which has not been stifled."



Convicts Confirmed

All Saints' Day was the occasion of a visit by Bishop Oliver J. Hart, head of the Pennsylvania diocese, to confirm 15 prisoners at the Eastern State Penitentiary at Graterford. It was the bishop's first confirmation at the prison. The men had been prepared by the Rev. Alfred Smith, of Jenkintown, who recently retired after 35 years of service in the Institutional Chaplaincy Service of the Philadelphia Protestant Episcopal City Mission. They were presented by the Rev. Arthur C. Barnhart.

Laymen Launch New Program To Help South Africans

"Just now we are a handful," reports the Episcopal Churchmen for South Africa, but its plans are big: To keep the American Church aware of South Africa's racial strife and to enlist aid for the Church of South Africa in her struggling ministry to apartheid (segregation) victims.

To begin its work, the laymen's group has started a program for sending used books to Anglican dioceses, parishes, family centers and any schools still open. ECSA explained:

"It is unlawful in South Africa to give formal schooling without the approval of the government. . . . The Bishop of Johannesburg has turned closed school buildings into family centers where parents and children can have the benefits of free, uncensored libraries."

The books needed include Bibles, Prayer Books, Hymnals; kindergarten books; textbooks for all grades (only those published within last five years); histories, biographies, travel books, geographies and books on current affairs; reference books; technical books, and all books of good literature.

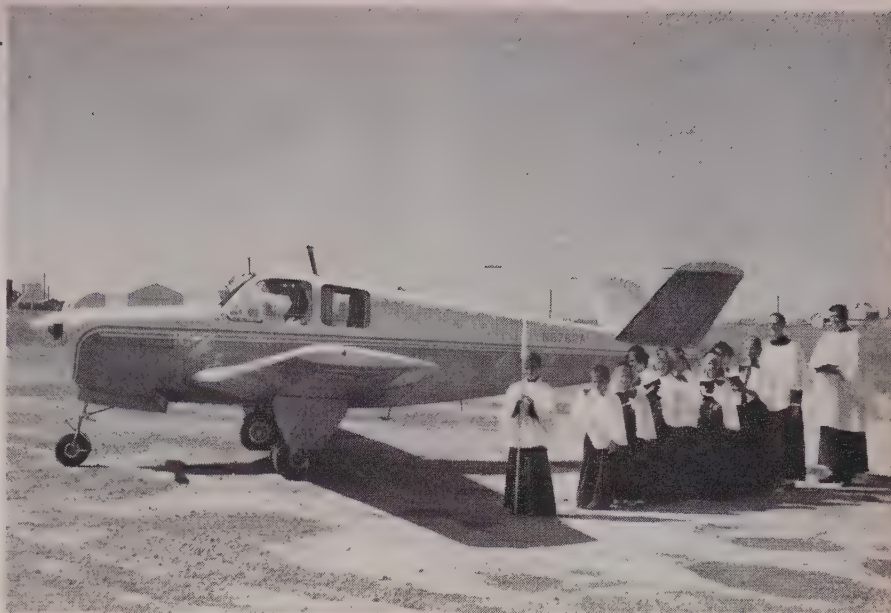
ECSA headquarters are at the Church of the Resurrection, New York City.

The ECSA was founded last summer.



RNS

A news photographer not long ago caught Dean James A. Pike of New York's Cathedral of St. John the Divine during a light moment at home. He and daughter Cathy brush up on their musical talents. Occasionally, the dean's entire family appear on his weekly ABC-TV program, "Dean Pike."



Contact! Our Merciful Saviour Mission in Sacramento, Calif., is a booming church in a booming area. Started last January, the mission soon outgrew its space in a suburban restaurant banquet room. Now it is housed in a former flight instruction building at a private airport near the city. Above, the junior choir follows Eugene W. Spradling, layreader-in-charge, past an airplane near their temporary chapel.

Melish Denounced By Bishop After Soviet-American Rally

Amid heckling and jeering from a throng of pickets, the Rev. William Howard Melish last month attended a New York rally of the National Council of the American-Soviet Friendship Association. His part in the program promptly drew a sharp denunciation from the Rt. Rev. James P. DeWolfe, Bishop of Long Island.

Mr. Melish, controversial supply priest of Brooklyn's Holy Trinity Church, told the meeting that Americans must continue to strive for peaceful and friendly co-existence with Russia. He said that "to despair and to gear ourselves to the inevitability of a third world war would be hysterical nonsense."

The clergyman referred to what he called "tragic Soviet failings" and the "resort to armed coercion in Hungary, which we all deprecate." He added, however, that the present world crisis did not necessitate a repudiation or apology for "our years of working for American-Soviet friendship."

Mr. Melish and Paul Robeson, the singer, were special targets of an estimated 200 pickets in front of the building where the rally was held. The occasion was the 39th anniversary of the founding of the Soviet

Union and the 23rd anniversary of the setting up of diplomatic relations between the United States and Russia.

In a statement from his office, Bishop DeWolfe said he was "shocked beyond words at the presence of ministers of the Christian churches at a rally to celebrate what has aptly been called the 'bloody founding, the bloody past, and the bloody present of the godless Soviet Union'."

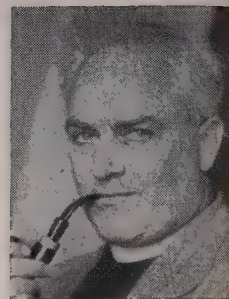
He added that it was beyond his "comprehension" that clergy would lend their "presence and their words to a rally congratulating these infamous enemies of the human race," particularly in the light of recent events in Hungary. The Bishop referred to the "savage brutality of the Soviet troops, their ruthless butchery of helpless women and little children . . . their ghastly slaughter of valiant Hungarian students and workers."

"I am especially shocked," he continued, "that one of my own clergy should again choose to associate himself with the atheistic communists and by his presence on their platform compromise his ordination vows as a priest in the Church of God and by his association with them deny the Faith and freedom which were won for us all by the blood of the martyrs. The action of this one supply priest has brought scandal and disgrace to this diocese and serious unrest among Christian people everywhere."



London Notebook

by Dewi Morgan



Founder-Editor: The Rev. Peter Harvey has had to leave his parish. That may suggest some moral misdeemeanour. In this case the reason is quite the opposite. Peter Harvey has had to leave his parish because he has started so successful an Anglican picture magazine that its demands on his time made a small parochial sphere inevitable.

It is only two years since the first promotion issue of *Church Illustrated* made its appearance. With the moral support of his friends Harvey embarked on the creation of a truly national Church magazine which was intended to hit the ordinary man in the pew. That it achieved a circulation of 110,000 within 12 months of launching is ample evidence of its success.

Church Illustrated is not yet out of the financial woods, for it accumulated a deficit in its first year. Once this deficit is wiped off, all profits will be devoted entirely to furthering the work of the Church. In the meantime, the deficit provides a headache for Mr. Harvey and his friends.

Tributes to the paper come from all sides. When Mr. Harvey was forced to seek a smaller parish, the Bishop of Chichester willingly helped. And the Bishop of Gloucester, Harvey's former diocesan, said in a farewell speech that he was proud this venture in religious journalism had started in his diocese and regretted the necessity which caused the editor to leave.

Greatest compliment of all, perhaps, comes in the fact that the Overseas Council of the Church Assembly has asked *Church Illustrated* if it will act as the main instrument of the publicity which will prepare for the Lambeth Conference.

It is pleasant to think that there is a happy relationship between *Church Illustrated* and *ECnews*—sisters separated only by a couple of thousand miles of Atlantic.

The Laborer and His Hire: Reporting that the Church of England's current investment policy is proving its value, the Archbishop of Canterbury took the opportunity to discuss clergy stipends in general. He pointed out that apart from a few special cases the minimum stipend in nine English dioceses is now 550 pounds (one pound is worth roughly \$3.00). In 11 dioceses the minimum is above 550 pounds but below 600 pounds; in 18 dioceses it is 600 pounds, while in four dioceses it is above 600 pounds.

The average income of the 11,387 incumbents in England is at the present time 679 pounds. "These figures," said the Archbishop, "show an encouraging improvement." They fall very short, however, of the comparable figure which the incumbents of pre-war days enjoyed.

Flea Catcher: Parson with an odd extra assignment is the Rev. Eric Milner, a Royal Navy chaplain who is spending six months in the Antarctic with his ship. As a contrast (and surely the word is fully justified here?) to his regular duties of shepherding the ship's company he will spend his leisure hours collecting fleas, lice and parasites from Antarctic birds. All his captures will find a home in the British Museum's Natural History Department—which made the request. He has been given special instruction in trapping birds without injuring them.

Milner's pre-ordination studies led him to a first class Oxford degree in modern history and a further degree in theology. Don't ask us to elucidate the connection with polar pests!

Mail-Bag Ministry: It may not be the first in the world but it is certainly the first in this country. When a Leicester vicar, Canon A. W. Eaton, announced he had produced a correspondence course in the Christian Faith he little expected the sort of re-

sponse which came. Although almost entirely dependent on word of mouth promotion, this course has rapidly acquired prominence and already nearly 1,000 people have enrolled. Half of them are men.

Canon Eaton, much better known as "Tubby" Eaton, is famous for his forthright manner in evangelism. This is evident in his insistence that the enquirer is expected to learn a theological language just as, if he wanted to learn mathematics, he would have to get abreast of mathematical terms. He must also be prepared to buy textbooks, notably a Bible and Prayer Book.

The popularity of the course has already made it too big for Canon Eaton to handle and it has been taken over by one of the diocesan offices.

Mau Mau and Machines: Many English people still think of Kenya as a land of primitive jungles. Such antediluvian ideas have been much shaken by a recent visit to this country of the Rt. Rev. Leonard Beecher, Bishop of Mombasa—who has done sterling work for those afflicted by Mau Mau.

Bishop Beecher came here specifically to study the work of industrial chaplains. Speaking of his diocese he said, "The whole character of the country is changing. Industrialization in the large towns makes it imperative that we should have someone who can help to bring the Church into the world of industry and make its influence felt among employers and employees alike."

Increasingly it is borne in upon us that the Church is facing identical problems in every part of the world.



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Editorials

CATHOLIC

Duties of Churchmen

The beginning of a new Christian Year is a good time for loyal churchmen to consider the importance of a rule of life. Altogether too often the Episcopal Church gives the impression of having no definite discipline at all. Some facetious "wit" has said that it is "a church with neither religion nor politics." We repudiate this false and superficial judgment upon our Church.

On the other hand, we recognize the danger in which many churchmen place themselves by not seriously facing the importance of a definite rule. There are duties for churchmen and the Prayer Book is very definite about many of them. While traveling in England this summer we saw a "Short Guide to the Duties of Church Membership" issued by the Archbishops of Canterbury and York. It was on display in a parish hall for all members of the parish to see. We commend it to loyal churchmen in this country as we begin this new year. Here is what the Archbishops wrote:

"All baptized and confirmed members of the Church must play their full part in its life and witness. That you may fulfill this duty we call upon you:

To follow the example of Christ in home and daily life, and to bear personal witness to Him.

To be regular in private prayer day by day.

To read the Bible carefully.

To come to Church every Sunday.

To receive the Holy Communion faithfully and regularly.

To give personal service to Church, neighbours and community.

To give money for the work of parish and diocese and for the work of the Church at home and overseas."

Dora Chaplin

It has been our great privilege to have in our magazine for several years now a column for young readers by Mrs. Dora Chaplin. We are grateful to her for her great contribution to our national program of Christian education. But the members of the staff of this magazine have been especially grateful for the contribution she has made through our columns. From the response we have had from readers all over the country we know that what she has written has borne great fruit.

Due to the demands of her new position as Professor of Christian Education at the General Theological Seminary, Mrs. Chaplin feels that she cannot continue this regular feature. We understand this, but cannot refrain from making this statement of our regret that she will no

longer appear each fortnight in our magazine. We hope, however, that in the future she will write special articles from time to time, because there is no one who has more to say which is relevant and timely in the field of Christian Education than Mrs. Chaplin. We wish her all the best in her work at the General Seminary.

Responsible Readers

We have heard a great deal recently about the responsibility of the press. Newspapers and magazines have been given a charter of freedom under the United States Constitution, and if they are to justify this liberty they must be responsible, accurate, balanced and fair.

We agree, however, with the publisher of the *New York Times* who recently said "We need responsible readers just as much as we need responsible publishers. In our country, being a democracy, the government is under the control of public opinion. As citizens of this nation and as responsible Christian churchmen therefore we must bring to public decisions an informed opinion about the affairs of our government, both on national and international levels and also in regard to the affairs of state and local governments. As Mr. Berger has said, "You and I as citizens must now care more than respect for law, military service and payment of taxes. We must also bring to the affairs of state intelligent and informed opinions, which were neither wanted nor needed in previous societies. It is necessary for us to belabor this point that the common man has risen to a position of power. I think we would quickly agree that in a democracy government makes a few important commitments that do not have the support of public opinion. What the voter thinks determines who is to represent him, as well as the basic policies that will be followed by these representatives in executive and legislative."

Since the people of this nation have won the right to be consulted in the affairs of their government, they have the moral responsibility to be worthy of the privilege thus bestowed upon them. As we understand it, this means that it is a moral obligation for a Christian citizen to be a responsible reader.

The H-Bomb in Politics

We consider it most unfortunate that the discussion of the testing of the H-bomb became so definitely a partisan and political matter during the recent presidential campaign. This terrible bomb is not a political football to be thrown about for the purposes of winning votes or undermining confidence.

the question of the testing of the hydrogen bomb is something that should be decided by careful scientific opinion, weighed in the light of our moral and ethical principles. We hope that the discussion will now move to a higher level.

The Archbishop On Suez

From time to time we have reported the words of the Archbishop of Canterbury in the House of Lords because we believe it is important for the entire world to know that in England there is a man in such a responsible position who speaks the Christian conscience of the nation openly, clearly and without fear. Last month he spoke again and said that Christian opinion in Britain was "terribly uneasy and unhappy" over the government's decision to use force against Egypt. We have passed by telephone to our correspondent in London, David Morgan, and we find that he too feels that throughout the Christian community in England there has been a general uneasiness and uncertainty and a sense of shame and frustration.

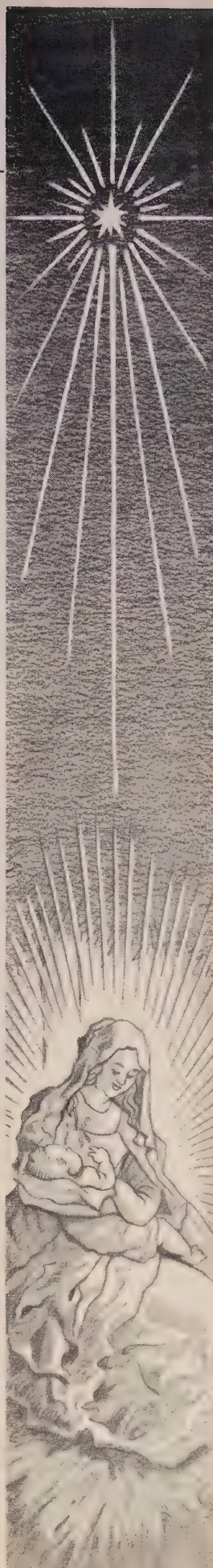
There are no easy answers to the problems which remain faced in the Middle East and which the whole world still faces in that troubled part of the world. Perhaps in a little while the picture will become clearer and we shall see the issues sharp and clean. At the moment the water is muddy and our vision is blurred and we wonder in what direction the world is moving.

It was in this situation that the Archbishop said these things before the British House of Lords. Here are his words: "What I say, I say with fear and trembling. The only question we, as a responsible nation, have to ask ourselves is: Are we doing the right thing by the highest and wisest standards that we as a nation can know?"

We cannot ignore the fact that the President of the United States thinks we have made a grave error, that public opinion on the whole—almost entirely—is convinced we have made a grave error.

We have to accept the fact that there is a strong case for saying that our action is a contravention of the spirit and letter of the United Nations' Charter."

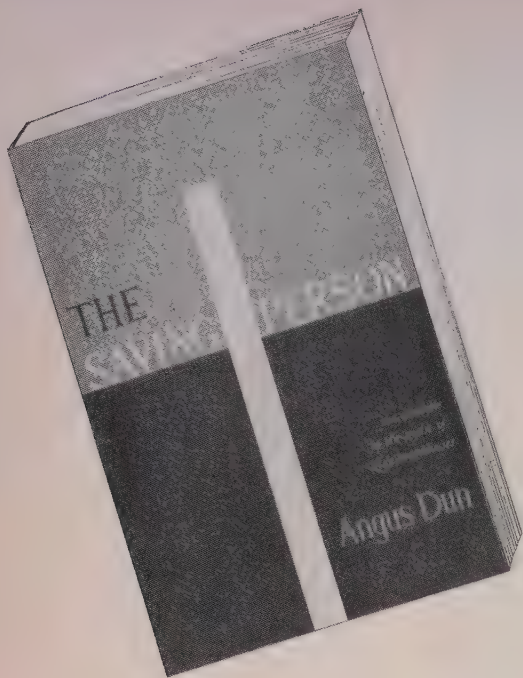
It took courage for the Archbishop to say these words and we admire him beyond our telling of it. The history of our times is moving at a very rapid rate and at the moment most of us are not able to keep up the pace. "We are looking through a glass darkly." May God grant us wisdom and a prophetic understanding of His will for our age!



The Christmas Message from the Presiding Bishop...

We are all necessarily involved in the routine of what has been described as this "work-a-day" world. Job, business, community, home, all these make their inexorable demands. Of recent years national and international crises have brought great and unaccustomed strains. Religion becomes a department of life for Sunday, an occasional Sunday, or perhaps in certain cases for Christmas and Easter, or for others not at all. Robert Browning wrote, "God's in His heaven, all's right with the world." But Heaven and therefore God seem at times far removed from daily life and work. Then comes Christmas and the message, "The Word became flesh and dwelt among us." God is in heaven but God in Christ is in the processes of history, yes, in all the ordinary experiences of life, reconciling the world and therefore us to Himself. The realization of this fact is the source of the true joy of Christmastide. His name shall be called Emmanuel which being interpreted is God with us. In humble thanksgiving, in private and public worship, we lift up our hearts unto the Lord.

Wm. K. Shumil
PRESIDING BISHOP



The Bishop of Washington deals here with man's deepest problem — the stark reality of death. He gives an answer which sings with Christian hope and courage. This is chapter five in Bishop Dun's Yale Lectures, soon to be published by Harper.

THE BRINGER OF ETERNAL LIFE

By ANGUS DUN

WE WHO are called to so weighty a work pertaining to the salvation of man cannot avoid, even if we would, a repeated confrontation with the dark reality of death. It has often been observed that we retain a professional hold on mortality even when we have lost our hold on life and the living. However absorbed men are in the immediacies of life, death confronted in imagination or in fact stirs the repressed sense of the ultimate.

Death is linked with a more pervasive fact of human existence, its passingness. Death and time are wrapped up together.

In our human travels over the face of the earth we can travel many ways. We can travel the same road many times. We can return again to the home of our childhood and perhaps find it not greatly changed. If we take a wrong turn we may be able to go back and start again.

It is not so in our journey through time. In our human journey through the mystery of time we can go only one way. We are always moving onward from the "no longer" into the "now" and toward the "not yet." We cannot travel the same road again.

There is no returning, no going back to where we took a wrong turn to start again. We must always move forward in time from where we are. The moment, the "now," however precious, will not tarry. A philosopher of another time has spoken of the "infinitely thin, constantly changing strip of light, which constitutes the Present . . . a strip of light marching between a darkness of the Past, which is no longer anything at all, and a darkness of the Future, which is also nothing."

That figure of "the infinitely thin . . . strip of light, which constitutes the Present," falsifies our experience of time. The Present may have a varying span, measured by the clock or the calendar. It may be "the present moment" or "this hour" or "today" or "this age" in which our lives are set. The successive and overlapping "nows" of our private lives and of our common life are made up of the wholes we find in the succession, the task in which we are now engaged, the illness through which we are passing, a meeting with another person, the span of a significant relationship, the duration of a war. The mind and the spirit of men transcend the run-

ning moments. Man is dated and time-bound. But he is also one who dates time and so in a measure is a master of time. When we sit with a friend who shares our time with us, we do not find ourselves in the presence of a broken moment of that other life. The presence in which we sit gathers the meaning of the years into that meeting. A meaningful "now" draws the past into itself and reaches out into the ever-emergent future.

The meaningful present has a varying span, but it passes none the less. Sometimes we rejoice because "that is over and done with"—that pain, that unpleasantness, that failure, that time of trouble. But the fact that in our journey through time we are always dealing with what passes away brings sorrow for what was loved long since and lost.

We try to hold on to what passes, to childhood, to the fresh colors of youth, to earlier relationships, to the old, simpler days. Memory can draw the past into the present so that what is no longer can be part of the now, but only brokenly.

All this is true of our individual lives and of our life in community. No one of us can go back into child-

hood, even though the psychiatrists tell us that we may strive unconsciously to do just that and partially succeed at the cost of losing effective contact with present realities. America cannot go back to the time before World War I. Humanity cannot retreat from the atomic age with all its possibilities of burdens lifted and of devastating evils.

Because we have no choice but to go forward into the unknown future we cannot escape the question: Toward what am I going? Toward what are we moving together? Are we going anywhere? Is there anything at the end that will give meaning and glory and fulfillment to all this journey?

Death is the climax and seal of life's transience. That all men know. Even childhood cannot be long protected from this knowledge. In adulthood it comes in many forms. It comes with the shocking suddenness of an as yet unpredictable "coronary" in the midst of apparent health. It comes in the crash of speeding cars. It comes with terrible deliberation from malignancy. It comes mercifully in the quiet fading of tenacious old age. So far as human eyes can see, it is utterly indiscriminate. It comes alike to the just and the unjust. It is no respecter of age or of recognized social worth. Youth full of promise is taken. Men and women greatly loved and needed are taken in the height of usefulness. Release comes tardily to those who have fulfilled their earthly role and are weary with failing strength.

Death's Meaning

Death cuts across every level of our life. Its meaning is tied inseparably to the meaning life has for us. The condemned criminal in the death house eats his meal and knows again his aliveness at that level, even as he knows he will not eat again. The young soldier soon to return from leave to combat seeks the ecstasy of human intimacy as part of his clinging to his threatened life. For man the worker, death is the end of working; for man the knower and the seeker for knowledge, it is the end of earthly knowing. For man the sufferer, it is the end of pain. For man responsive to the patterns of color and sound offered him by nature and by art, it draws the curtain on beauty. Man the decider someday makes his last decision. Since for most men personal relationships, the bonds of family and of friendship are the bearers of the most precious values that bind them to life, the most poignant hurt

of death is in broken relationships. To be alive is to be communicative, companionable, capable of entering into other lives at many levels of relationship. To be dead is to be inaccessible, impotent, silent, unanswering.

We acknowledge the universality of death in the abstract. We can even fashion defenses for this "last enemy." Without death there would be no room for birth. The population problem is bad enough as it is. Without death there would be no space for growing lives, no opportunities for the successive generations to take their places and play out their parts in history. Death, which breaks life, also gives it wholeness. The story has a beginning and an end. It is completed, though always incompletely, like every story. Death measures the ultimate in courage and in love. "Greater love hath no man than this, that a man lay down his life for his friends." Death measures the ultimate in hatred and in judgment, too: "He is guilty of death."

We acknowledge the universality of death in the abstract, but we live in a society that would rather not utter the word. The dead are taken away as quickly as possible. They are not allowed to show that they are dead. A fictitious mask of life is painted upon them that they may not seem to be what they are. The doctors, in kindness, often play the game with us. Unless hard pressed, they do not tell us we shall die. The minister is often kept away, lest his very presence speak of death. Even those who love and watch join in the flight from

reality. And love is often cheated of one of its high, hard privileges, the privilege of going through deep waters together with courage and with faith.

Our Evasive Tactics

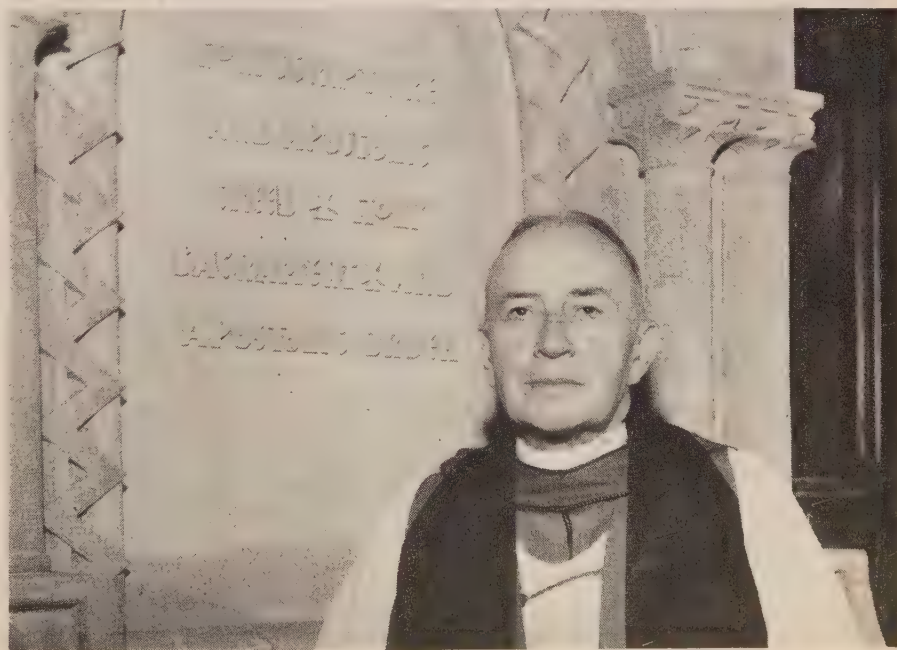
Yet within, we know this subterfuge is all a thing of make-believe. We do not quite deceive ourselves or one another. We succeed only in looking away as much as we can. For we know that death is part of life. Each of us, from time to time, tries to imagine his own death. And in the death of others about us we see an image of our own.

Just because man, despite his deep involvement in the immediacies of life, is a creature who presses out toward a limit, death has for him a forbidding fascination. Man, the fashioner of total pictures of the scene within which he finds himself; man, the story-teller, seeking for a grasp of the total drama in which he has a part, contemplates this limit of death and tries to look beyond it. It calls in question all the immediacies of life. It confronts him with the ultimate.

The face of death is so disturbing just because it is so expressionless. It confronts man at the limit of his existence with a dark abyss. Man may seek to comfort himself with the reflection that it is all quite natural, that while he is alive he cannot know death and when dead we shall have no awareness of it. But he is not securely comforted. Life has offered him too

continued on page 31

The Rt. Rev. Angus Dun in the National Cathedral in Washington, D. C.



YOUR TAX-FREE GIFTS

Consider now the good use to which such a gift to the Episcopal Church Foundation can be put . . . bearing in mind that it will be not only a gift that will help the Church today but one that will be used over and over again.



This is a personal message to those people who are contemplating gifts which can be deducted in figuring their income taxes for the calendar year . . . gifts which will be made between now and December 31. The decisions which will be made concerning who will receive these gifts are important; they are decisions which deserve prayerful consideration. Since 1949 when the Episcopal Church Foundation was created, more and more Episcopalians have been changing their pattern of giving. They have looked hard and carefully at this Foundation and have decided that here is an opportunity which deserves their support . . . an opportunity as big as the many big challenges which face the Church today in its mission and work throughout the world. It is true that the Foundation offers opportunities to serve over and above the generosity which prompts gifts at the parochial level or the diocesan level. Here briefly, in this message to you, is the story of the Episcopal Church Foundation and the opportunity it offers to Episcopalians everywhere.

What is the Episcopal Church Foundation?

One could adequately describe the Foundation in a single sentence: It is an instrument to help Episcopalians translate their Christian Faith into action. The essence of Christianity lies in deeds rather than words. Vague talk about being a Christian never fed a hungry person, never won a soul to God, never changed the world the slightest bit for the better.

A program that is considerably more than words alone

The Church carries on a program far broader than ministering to the spiritual needs of its members. It is, as it should be, a militant force which puts ideas into action, which should and does constantly strive to play an increasingly important part in this most difficult era in history; it must work constantly to make a better and a more Christian world.

In today's complex society it must accept responsibilities for the minds and bodies as well as the souls of men. It is our strongest shield in a divided world. Its work must include feeding the hungry, providing care for the sick, assisting friendly aged people, helping to educate needy youths. In city slums it is challenging the spread of juvenile delinquency, and it is bringing a more aware ministry to rural areas. The work of the Church here and overseas is and must be based on the needs of human beings and not on platitudes. It practices, as it preaches, that deeds are the only measure of Christian living.

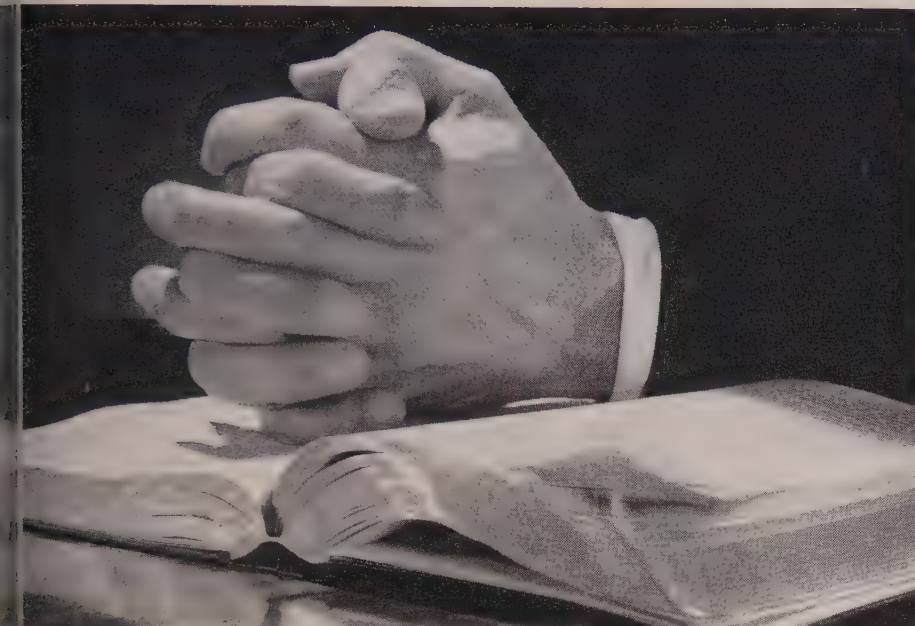
The Church faces unanswered challenges.

While the Church is doing much, the sad truth is that it leaves much undone. A hard way to put it is that its program—based on the second great commandment—is limited by the financial means available to it; those means, in truth, are not sufficient.

Episcopalians are usually surprised to learn that the income of the Church from regular giving is just about enough to let it hold its present position with practically nothing left over to enable it to undertake new responsibilities. The result: Many challenges are passed up . . . many who cry out for help cry in vain. There is only one way the Church can move forward decisively into new fields of service. That way is the utilization of special gifts from its members. The history of such giving in the past discloses one surprising fact. These special gifts are



BEFORE THE YEAR'S END



exceptional giving. And in the past these gifts have not been large enough to enable the Church to use them as a basis for future planning. Thus the Church was unable to accumulate a ready reserve of funds so that any opportunities for new challenges in a constantly challenging world, could be taken advantage of without delay. It was long evident that, if such challenges were to be met properly, another way was needed to provide funds with which to meet them.

and so . . . the Foundation was born.

Against this background that the Presiding Bishop called together a small group of prominent laymen to discuss ways to provide a more firm financial basis for the Church . . . a more firm financial basis to meet unanswered opportunities. It was back in the late '40s. The result of this meeting was a decision to build an organization which would carry on a continuing program of informing Episcopalians of opportunities open to the Church and of seeking gifts and translating these gifts into action to meet those opportunities. The years which have passed have demonstrated how wise this decision was. Today the Foundation is a working organization; it is providing very substantial assistance for work in many fields that the Church would otherwise be unable to do. To measure the full value of the work done would require many pages in this magazine.

How to make a gift to the Episcopal Church Foundation.

The Foundation serves the giver as well as the Church. It has made it possible for the Episcopalian, whatever his means and whatever his special interest in the Church, to be a better steward . . . to use the Foundation as a means of putting his gifts into action. You can designate gifts to aid a special project—in your own diocese, in your diocese or elsewhere. The Foundation acts, then, as an impartial administrator of the gift, insuring that its conditions are scrupulously carried out. You can make an unrestricted gift, which means telling the Foundation, "Take the money and use it when and where it will accomplish the most for the Church." Such gifts, whether large or small, help the Foundation build up a reserve of funds which enable it to aid the Church now and in the future as new opportunities for service arise. Contributions can be made in money or securities. And every gift is a tax-deductible deduction for income tax purposes. Address your gift to

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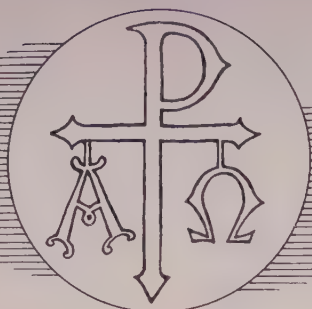
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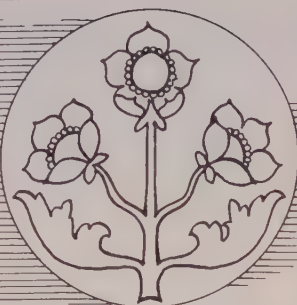
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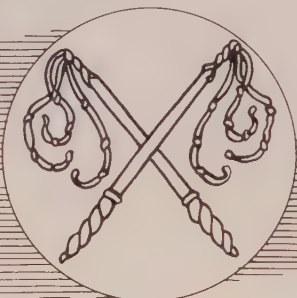
*Christ—the First
and the Last*



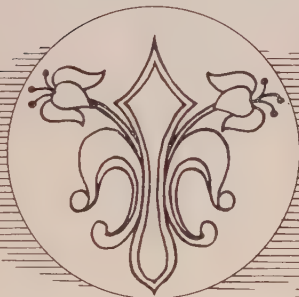
*A Glastonbury thorn
in blossom*



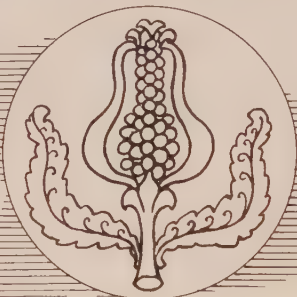
*The Epiphany
star*



*Two scourges
saltire*



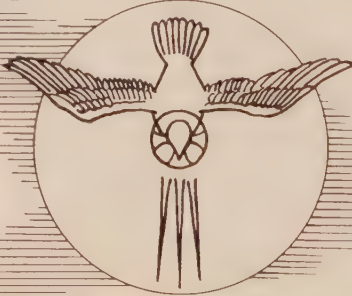
*The budding
fleur-de-lys*



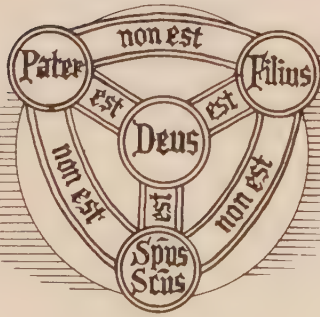
*A bursting
pomegranate*



*The fiery
chariot*



*The descending
dove*



*The Blessed
Trinity*

Throug

Seasons

Advent

Christmastide

Christmas (Dec. 25)
Circumcision (Jan. 1)

Epiphany

The Epiphany (Jan. 6)
The Presentation (Feb. 2)

Pre-Lent

Septuagesima, Sexagesima,
Quinquagesima (Nine, Eight, and
Seven Weeks before Easter)

Lent

Annunciation

(March 25)

Eastertide

Rogation Days

Ascension Day

Whitsuntide

Trinity

Trinity Sunday and the Sundays
thereafter,
Transfiguration (Aug. 6)
All Saints' Day (Nov. 1)

Throughout the year

The Christian Year

Duration	Meaning
Four Sundays, beginning with the Sunday nearest St. Andrew's Day (Nov. 30)	Preparation for Christ's Coming in the Old Testament and for His Second Coming at the end of time. <u>"From thence He shall come to judge the quick and the dead."</u>
Twelve days, beginning on Dec. 25.	<u>"The Word was made Flesh"</u> <u>"He hath visited and redeemed his people. . . ."</u>
Five to six weeks after Epiphany, depending upon the date of Easter	Manifestation (showing forth) of Christ to the Gentiles. Visit of the Wise Men. <u>"We beheld His glory."</u>
Three Sundays before Ash Wednesday	An interlude which prepares for the solemn season of Lent; the spiritual call to arms and to labor. <u>"Fight the good fight of faith."</u>
Forty days beginning with Ash Wednesday and continuing through Palm Sunday, Maundy Thursday, Good Friday and Holy Saturday.	The solemn time of fasting and abstinence in preparation for Easter. <u>"He was tempted of the devil."</u> <u>"He was crucified, dead, and buried."</u>
One day	Gabriel's appearance to Mary. <u>"Hail Mary, full of Grace."</u>
Easter Sunday (the First Sunday after the Full Moon, which happens upon or next after the Twenty-first Day of March), and forty days thereafter.	The Resurrection. <u>"The third day He rose again."</u> <u>"He ascended into heaven and sitteth on the right hand of God the Father Almighty."</u>
Beginning with Rogation Sunday and for three days preceding Ascension Day.	Days of abstinence, prayer and litanies for God's blessing upon the crops.
Forty Days after Easter	<u>"He ascended into heaven . . ."</u>
One week beginning with Whitsunday, ten days after Ascension. Whitsunday is Seven Weeks after Easter.	The coming of the Holy Spirit and the Birth of the Church. <u>"I believe in the Holy Ghost: The holy Catholic Church; The Communion of Saints. . . ."</u>
For twenty or more Sundays after Easter, again depending upon the date of Easter. The Trinity Season begins one week after Whitsunday, or Eight Weeks after Easter.	The Father's work in our lives through <u>"the Grace of our Lord Jesus Christ, the Love of God, and the Fellowship of the Holy Spirit."</u>
Days of the great Saints and commemoration of other great events in the Life of the Church.	

Christmas a la Huckster

by Malcolm Boyd

To communicate as Christians seems, ironically, to be most difficult at Christmastime in the U. S. The Gospel is well nigh enveloped in a web of huckstering, much of it under the confusing label of "religiosity." It pays to be religious, it is being discovered.

A newspaper dispatch earlier this year referred to the growing number of religious films, TV-radio programs, popular songs and books. "Praise the Lord and pass the royalty check," the story read. "Religion and show business are walking hand-in-hand, and both groups seem to be happy about the whole thing." Why not? A rose hue obscures the Cross, and there's dough in it for everybody. Roll out the barrel and, while you're doing it, is my royalty check over there?

"MUSIC BUSINESS GETS RELIGION." This was the banner headline across *Variety* one week last fall. The story observed that there is "big disc coin in the Bible belt." One reason advanced for the success of the "hymn and gospel song," likened to the hillbilly or country and Western idiom, is "the solemn, sonorous, oft-times nasal twang of the religiosos."

"CHRISTMAS BUYS HEAVY, EARLY" was the headline across *Radio-Television Daily* late in October. A survey was published, revealing that Christmas business in radio on the local station level will be up between 18 and 22 per cent over last year. Various department stores were described as planning local "Santa Claus" TV shows. The report continued that other department stores "have been setting up television coverage of the kickoff of their Christmas selling season."

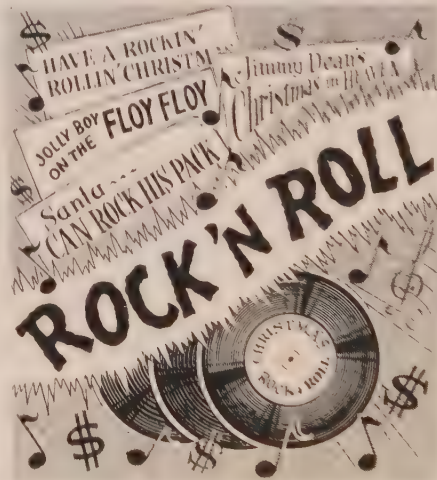
Christmas promotion planned for the Toy Guidance Council was described as including the use of a series of eleven 15-minute films in 100 television markets. Cost of producing the films was about \$200,000. Total cost of the promotion over TV was described as "running in the neighborhood of one million dollars."

Christmas Rock 'n' Roll songs are prominent this season. Such numbers as the following are receiving a big disc jockey play: "Have a Rockin',

Rollin' Christmas," "Santa Can Rock His Pack," "Jimmy Dean's Christmas in Heaven," and "Jolly Boy on the Floy Floy."

"BOOK NOW FOR DECEMBER 25" ran a blazing headline across the top of a movie advertisement in yet another Hollywood trade paper. Christmas, of course, is a lucrative box office season for film attendance. Exhibitors were being urged (in this particular advertisement) to book, well in advance, a particular film for the 'boffo' Christmas season.

There is competition for the Christmas season. TV has had an astounding effect upon the American celebration of Christmas, and *Newsweek*



commented two years ago: "The classic humor of Christmas in the English-speaking world, the mince-pie good fellowship of Mr. Pickwick dining with his friends, has long disappeared. For a long time in this century, a deluge of such spectator Christmas entertainment as movies, theater, sporting events, threatened to make the merriment of the family circle some kind of Dickensian myth. But lately, in a strange way, the family Christmas celebration has been strengthened and made merrier than ever. The *deus ex machina* of this modern Christmas is the familiar square screen."

It is right that we should be merry at Christmas. But for what reason?

Increasingly, it is noted how difficult it has become to employ tradi-

tional words and symbols in communicating the Christian faith to those who have once been familiar with it and have now rejected it. In her introduction to *The Man Born To Be King*, Dorothy L. Sayers refers to "children who do not know the meaning of Christmas, men and women to whom the name of Christ is only a swear word. . . ."

At Christmastime, especially, the Cross has become largely an *objet d'art*, reproduced in gold and jewels in full-color pages of the glossiest magazines. Even in simple wood design and execution, it generally impresses as art and not as reality, underlying and transcending art.

Yuletide huckstering's secularization of the Nativity for commercial purposes is by no means limited to the U. S. In Europe, I noticed the sharp contrast between fashionable shop window and damp, ill-lighted, simple church building: in each, at Christmas time, could be found a creche and little images of the shepherds and the Magi and the manger animals. The fashionable shop window had a slick, highly colored, sophisticated design and execution of these ancient figures, while the church building attempts were crude, often without much color, almost primitive. Of course, the shop window might be primitive, but, if so, it was fashionably primitive, and there is a great difference between the two. One approach was not so much an adaptation of a theme as a distortion of a theme; the other approach was faithful to the reality underlying the artistic endeavor which gave it its only purpose.

On Fifth Avenue, on Michigan Boulevard, on Wilshire Boulevard, on Nob Hill, one finds the same fashionable shop windows and the same Christian symbols which have become, in the hands of the hucksters, amusing (and pathetic) anachronisms in a post-Christian situation. The King of Glory is born. Jesus Christ, Who was conceived by the Holy Ghost, is born of the Virgin Mary. How can we use it as a gimmick to make a fast buck? SELL. SELL, SELL! Hurry! Christmas will soon be over.

The Mountains Are Still There

By

Esther H. Davis

Miss Davis makes her second appearance as a guest contributor to the Woman's Corner. As before, she shares with readers her thoughts on how everyday situations can teach spiritual lessons. In this instance, the smog-hidden mountains which still exist even if they can't be seen.—Betsy Tupman Deekens

Even if you don't happen to live anywhere near the San Gabriel Valley of Southern California, chances are you still know of the smog that plagues that area. The explanation for it involves such things as temperature inversion and the chemical action of ozone, and the remedy hasn't been discovered yet. But the effects are various and easy to understand: The reduction of bright sunlight to a dirty yellowish haze; a strong, acrid pollutant, sharply irritating to both nose and disposition, and the complete obliteration of the mountains which rise to a height of 5,000 feet to the north and at the base of which Pasadena is built.

This last always seems unbelievable to me. On smogless days the mountains are clear and solid, standing boldly against the sky, so near that each trail and fold and tree is clearly visible. When I go outdoors in the early morning, I feel that I can almost reach out and touch them. Then the smog develops. As I watch, the mountains become blurred, and suddenly they disappear entirely. I know, of course, that the mountains are still there, as unchanging and substantial as ever; yet for a time it is as though they had actually ceased to exist.

The spiritual life of many of us Christians is similar. Some days the air is so pure that we need only look up to see heaven and feel that God is very near. On those days, the light of His love surrounds us completely and illuminates all our thoughts and deeds. Unfortunately, the brilliance of a day's beginning is no guarantee it will end that way. We find that the smog creeps in, dimming the radiance and clouding our vision. If we do nothing about it, it can become dense enough to obscure heaven and shut us out from God. True, heaven is still within our reach and God's love as pervasive as ever, but we are unaware of both.

Just as the smog that sometimes blights our valley is compounded from many sources—auto exhausts, incinerators, factories—so the spiritual smog that overcomes us can be the result of many

things. Sometimes it is the thick black poison of sin, which deadens the conscience and weakens the will. It can be the white, smothering fog of sorrow that isolates us not only from God but from our fellow man, until we feel utterly alone. Perhaps it is the gray murk of indifference. Or the swirling, feverishly driven clouds of ever-accelerating activity that leave no time for the quiet contemplation necessary for communion with our Heavenly Father. But whatever the cause, the results are always the same.

As I said previously, the Air Pollution Board hasn't come up with the answer to its problem yet. We Christians are more fortunate, for we have a never-failing solution to ours: our Lord and Saviour, Jesus Christ.

Is it sin that blinds us? For this reason He came into the world, to be the propitiation for our sin. Does sorrow grip us? "Blessed are they that mourn, for they shall be comforted." Are we tired of working for transitory gains? "Come unto Me all ye that labor, and I will refresh you."

Whatever the ailment, He is the cure. No matter how smog-bound we may have become, He can release us with the refreshing, invigorating wind of His Spirit. Then God stands revealed so close that He can hear our faintest prayer. Like the mountains, He is always there, enduring and changeless in His love and strength and power.



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Book Reviews

by Edmund Fuller

THE NUN'S STORY. By Kathryn Hulme. Atlantic-Little, Brown. 339 pp. \$4.00.

Miss Hulme's book must be classed as a novel, formally, although it is based on the life of a nurse and ex-nun with whom the author was associated in a camp for Polish D.P.s at the end of the war. The story of her own work there was told by Miss Hulme some years ago in a book called *The Wild Place*.

The Nun's Story is about the Belgian girl who surrendered the identity of Gabrielle Van der Mal to become Sister Luke in a strict, austere nursing order. After initial assignment to duty in an insane asylum, where her experiences were shocking, Sister Luke at last was sent to the scene of labor upon which her heart had been set from the start, the order's hospital deep in the Belgian Congo.

Her work there was distinguished and dedicated, at times harrowing. Two of its most vivid threads are her working bond with the worldly Italian surgeon nicknamed Beelzebub, and her association with the saintly Father Vermeuhlen, who works among lepers and with regard to the possibility of his own infection says, "He lets happen what must happen for our own good and for His greater glory."

When Sister Luke early felt the strains of the communal life of the Order, a wise Mistress of Novices said to her, recalling her own early days, "I thought about the Christ who took to Himself the very humblest of companions. I told myself that quite possibly He could not abide the smell of fish or the frequently childish talk of those simple disciples. Yet . . . He lived with them and spoke with them in the picturesque parables they could understand. He who had confounded the scholars of the temple when only twelve years old. That, my sister, was the first Community."

Sister Luke was back in Belgium during the ruthless *Blitzkrieg* that began the main action of World War II. She, to whom strict obedience to the Rule had been a persistent problem within the Order, now found that her partisan responses did not accord with her vows. Reluctantly and pain-

fully, in a decision that had in it no aspect whatever of turning away from her faith, she concluded that she was more nurse than nun. She obtained release from her vows. The former Sister Luke now is a nurse in California.

This is a moving human story of great spiritual depth.

OUR LITERARY HERITAGE: A Pictorial History of the Writer in America. By Van Wyck Brooks & Otto Bettmann. Dutton. 246 pp. \$8.50.

A most valuable and handsome book has been created by an unusual type of collaboration. Mr. Brooks' direct contribution to the volume is an Introduction, explaining the nature and history of the project. For the rest, the book as we have it has been shaped by Otto Bettmann, no doubt in consultation with Mr. Brooks.

This 8½ x 11 book is, in part, an abridgement of Mr. Brooks' five-volume American literary history, begun so brilliantly in *The Flowering of New England* and carried through to completion under the over-all title, *Makers and Finders*. Mr. Bettmann has traced the large outlines of that history in the more than 500 pictures and drawings here assembled. It was a task he was particularly equipped to do as the founder and head of the well-known Bettmann Archive of pictorial materials. To tie together and support this remarkable visual literary history, Mr. Bettmann has drawn upon the text of all five volumes of the Brooks work.

Those who have any or all of *Makers and Finders* should have this companion to it, as well. But even independently of its source work, *Our Literary Heritage* is valuable as offering a swift and interesting survey and appraisal of American letters from 1800 to 1915. It would make a fine gift book.

CARAVAGGIO STUDIES. By Walter Friedlaender. Princeton University Press. 486 pp. \$25.00.

Michelangelo Merisi da Caravaggio was a late 16th-century painter of Rome who was a revolutionary influence in his day but is only recently beginning to come into a widespread



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modern popularity. The 138 pages of large plates in this beautiful and massive book (9 x 12) reveal him as a powerful painter of sombre and dramatic tones, an immense wealth of realistic detail and an intense religiosity.

Dr. Friedlaender, a distinguished art historian, gives a brief life of Caravaggio and an extended discussion of his work and his period. He speaks of the artist as following a Bohemian phase with one in which his attention was turned "almost entirely to the creation of monuments of devotion, all of which are permeated with the same desire to realize the unrealizable, to bring the miracle within the immediate grasp and understanding of everyone. Caravaggio's treatment of the supernatural as if it were reality connects him with the realistic mysticism of past centuries as it was still present in the religious prescriptions of Ignatius of Loyola's *Exercitia Spiritualia*. The essence of Loyola's religious realism was transmitted to Caravaggio through the circle of Rome's most popular and down-to-earth saint, Filippo Neri."

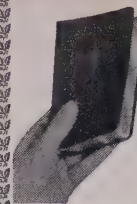
In addition to the superb plates of Caravaggio noted above, the text contains 117 other pictures by a variety of artists in connection with Dr. Friedlaender's discussion. It is a volume which would make a fine gift for any art lover.

MY LORD, WHAT A MORNING. By Marian Anderson. Viking Press. 312 pp. \$5.00.

Marian Anderson has managed to make of her autobiography a book which corresponds to the image of the woman as we have come to know her in her brilliant concert career. It has serenity, reserve, dignity and warmth. The reserve has not suppressed the warmth, but keeps it from the fulsome spilling over sometimes noted in the memoirs of performing artists.

Miss Anderson's origins were simple but good, with firm ties of family. Her rise as a singer was not without its difficulties, but also was marked by gracious help at vital times and a reasonably quick recognition of her noteworthy gifts. Being a Negro deprived her of the opportunity for entering a general music school, which she much desired to do in her girlhood, but it did not bar the way to the aid of a series of capable voice trainers, including Agnes Reifsnnyder and a Mr. Boghetti, of Philadelphia, and for a shorter time, Frank La Forge.

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continued on page 35



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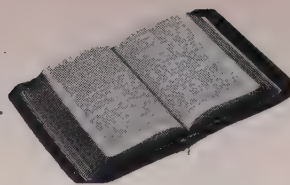
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Psalms 8; 139:13-16; 104:27-30; Jeremiah 18:1-6; Romans 9:20, 21; Matthew 20:1-15.

From the biblical doctrine of God we now turn our attention to the doctrine of man. The first great truth the Bible teaches is that man is a creature; he is not a self-made, autonomous being, but the creation of an all-powerful, all-loving and all-righteous God. This is the most basic fact about him and the wise man is the one who fully understands it and orders his life accordingly; sin and folly have their origin at the point where man denies his creaturehood and attempts to live as though it were not so.

We have already examined the two important passages which tell, in different ways, the story of man's creation (Gen. 1, 2). The first of them speaks of man as having been made "in the image of God" (Gen. 1:26-27), which, whatever else it means, implies that at least man is like God in that he has a mind and a capacity for living by plan and purpose. Genesis also makes the point that men share with God the privilege of "dominion" over His creation (Gen. 1:28).

What Value Or Meaning?

It is this thought which provides the theme for Psalm 8. The poet has been looking at the sky, in the clear beauty of an oriental night, and is overwhelmed by the idea of man's insignificance in comparison with it (1, 3, 4). "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" Many a thinking person of our own time has been deeply disturbed by the same question: in view of the vast size of the physical universe, grown incomparably greater since the days of the psalmist, how can we believe that the life of the tiny, fragile creature we call man has any value or meaning whatever?

But the psalmist raises the question only to answer it with a positive affirmation. Despite all appearances, he

declares, man is the crown of all creation, only a little lower than God Himself (the Revised Standard Version is right in reading "God" instead of "angels" in v. 5). Man alone, of all the creatures, shares in God's "dominion" over the world, a fact that is being constantly demonstrated anew as men gain greater and greater control over their physical environment.

God's Most Glorious Creature

So the Bible doctrine of man begins with a declaration of the glory and dignity of human existence. This is an aspect of the true character of man which must never be forgotten. But, unfortunately, man is even more inclined to pride than to despair and needs continually to be reminded that, if he is the most glorious of God's creatures, he is nevertheless still a creature. Man's wonderful powers were never intended for his own aggrandizement, but for proclaiming God's glory and advancing His Kingdom. So men must constantly be recalled to a sense of their utter dependence upon God and their complete helplessness without Him.

The next two passages, from the Psalter also, are intended to reinforce this feeling. The first, Psalm 139:13-16, describes in a surprisingly modern way the formation of the human embryo. This is God's work also. God did not somehow create the first man and then let the further development of the race take care of itself. It is still God's creative power alone which makes possible the conception and birth of every individual human being. Furthermore, throughout his whole existence, man is dependent upon God for everything he needs and could not exist a single instant without Him. Like all the rest of creation, man must "wait upon" God that He may give him food in due season. Death and life are entirely in God's hands (Ps. 104:27-30; cf. Ps. 145:15f.).

The most rigorously logical expression of this thought is found in two passages in the Old and New Testa-

ments, the latter of which is obviously dependent on the former. Jeremiah, watching a potter one day, was reminded that God has much the same relation to His creation as a potter to the products of his craft (Jer. 18:1-6). After all, one story of creation suggests poetically that God made man much as a potter molds his pots (Gen. 2:7). Surely the potter has the right to do what he wishes with the thing that he has made; even more certainly God has sovereign and absolute rights over His creatures.

The Creator And His Will

For Jeremiah this image had primary reference to God's dealings with Israel, but St. Paul took over the image and applied it to individuals (Rom. 9:20-21). The individual man has no right to demand anything from God, for he is merely a creature and God can do with him exactly as He chooses. Paul does not mean to suggest that God actually does deal with men in this arbitrary way, but only that, in strict logic, He has the right to do it if He wills. It is a disturbing and even frightening thought, but at some point in the thinking of each of us it is important to recognize that it is perfectly true. God is the Creator and we are merely His creatures; until we have faced up to this fact and accepted all its corollaries, we cannot hope to understand the nature of our existence or see clearly the path which we must follow.

While our Lord does not use the image of the potter in the rather difficult parable of the workers in the vineyard (Matt. 20: 1-15), the point He makes is the same—God's absolute sovereignty over His creatures (v. 15). It is characteristic of Him, though, that He places the emphasis upon God's unpredictable generosity rather than upon the mere inscrutability of His will. END



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Eternal Life

continued from page 19

much of light and meaning and good. It has beckoned him on. It has been full of promise at many levels and in many measures. It has even brought him claims and commandments bidding him take hold of the given stuff of his individual life and of his common life and make something worthy of it; make of it what he dimly senses it was meant to be. Does death declare that all of this ends in nothing? Is man confronted at the limit with a meaningless movement of sightless, mindless, loveless matter? Death carries association of judgment. When a human life is ended, men try to sum it up. Is there an ultimate summing up? And what if there be? Man, having spent a lifetime in seeking to penetrate into tomorrow, cannot wholly repress the questions presented to him by a last tomorrow. He both hopes and dreads that all is not ended.

So it is that death as an ultimate evil and some victory over passingness and death as an ultimate good are well-nigh universally involved in the meaning of that strange word "salvation." Salvation is a matter of life and death. It is that more primitively and more universally than it is a matter of alienation and reconciliation. It does not lose that more primitive meaning when that other meaning with which we have been wrestling takes the prior or central place.

"Impressive Continuities"

Despite passingness and death, this world and this life present men with impressive continuities that bridge the passing days and centuries. Time by its nature flows, but it is long. Whether man looks into the past or into the future, he cannot reach to the limit of time. When he contemplates death for himself or others, he reaches for some partial prolongation or fulfillment of life beyond that limit in terms of the continuities of this world. All human communities, whether family, tribe, or nation, are in part communities of memory. So men take some comfort in the possibilities of memory. They will remember or be remembered. They build memorials—and that is good, for some are worthy of remembrance. They propose to build for some an *everlasting* memorial, to fashion a false eternal out of the stuff of life's immediacies. And the fabricators of tombstones cooperate with these pretensions. But how short are man's memories for the most part, and how many without any memorial! Or again, man pictures his life and the

lives of others dear to him as carried forward beyond the limit of death within an ongoing community. His life will not be as though it had not been. He will live in his descendants. Perhaps they will bear his name or his very features and ways. Or the good he did will live after him, not to mention the evil. His life has been knit as a strand, conspicuous or inconspicuous, in the continuing fabric of a people or nation. But when the imagination presses beyond the generations just ahead, how dilute this immortality becomes. The sands of time are very deep and very absorbent of individuality. Here, too, men clutch at a false eternal to escape the meaning of death. Such over-coming of death as man can find in terms of some indefinite prolongation of a collective life in which he has shared is surely not to be seen in the assurance of continuing identifiable influence or remembrance. That assurance is open to very few in terms of decades, let alone of centuries.

Individual and Collective Continuity

If man is to find salvation from death in terms of the ongoing collective life, he must be prepared to write off the abiding significance of his individual life and locate his treasure and his heart in that collective life. And just in the measure that the time span of his knowledge lengthens, and he confronts the realities of human history, he will be beset by doubts. For the kingdoms of this world rise and fall. In the longer perspective they, too, have their times, and the stories of their partial fulfillments and their tragic defeats come to an end. This must be said quite apart from the scientists' imaginative projections of some cataclysm that will conclude the whole human story.

For the most part, man's tenacious hopes and fears have projected themselves past death into some dimly pictured Beyond. These projections, whether found among primitive peoples or in the more primitive levels of popular expectation in contemporary society, are surely to be acknowledged as free creations of out-reaching imagination, without other grounding than hopes and fears. They are extensions *beyond the limit* of what man treasures and dreads here in the midst of life's immediacies. They picture *some more of the same* indefinitely extended, inviting or forbidding; some more "happy hunting" or bodily delight or family reunion; some more penalties for guilty deeds by burning or torture without the re-

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lease of death. These are all part of vain imagining. They provide materials for poets and artists. But they are hardly to be taken seriously as promises of salvation, even though they may create imagery that is taken up into loftier versions of man's wrestling with his ultimate destiny.

"Vain Imaginings"

These projections by man of his passing this-world life out beyond the limit of death must be acknowledged as vain imaginings. They are as pathetic as the broken mirrors and combs and trinkets one sees on unmarked graves of Negroes in South Carolina. But they reveal the incapable logic that must guide all man's attempts to pierce the barrier of that last tomorrow.

In the span of our this-world pilgrimage our expectations about every tomorrow are founded on what we find as basic, structural, at least relatively permanent in today. There is no way in which we can make forecasts save by projecting into the unknown future the lines we find running deeply through the known, and by anticipating that the realities which we find structural or controlling will prove structural beyond the reach of our present experience. This is the course we follow in our immediate this-world plottings of the future. In our larger communal affairs we seek for the great trends (population trends, economic indices, cultural drifts): we search for the basic laws and forces (astronomical forces and recurrences); we try to lay hold of the underlying realities. And when we believe that we have found them, we move into tomorrow in the confidence that we shall find them still operative.

The Confidences of Tomorrow

Equally, though often quite unreflectingly, the same logic underlies the confidences of our private lives. We put a little money in the bank in the faith that it will be there next year and worth as much or even more, or at least not much less. We feel health and vigor within ourselves, and say to ourselves, "We shall be going on this way for some time yet, and can do some of the things we dream of doing." A boy and a girl are possessed by the power of love. They give themselves up to each other in confidence and look ahead to the fulfillment of what is begun in today. A child falls asleep secure in the assurance of being loved and at home and expects to awake loved and at home. A husband turns home from his journey and expects to find his wife waiting and wel-

coming. The confidences of tomorrow are all rooted in the confidences of today.

And in all of this expectation today possesses a large part of its meaning; and promise because it leads out into tomorrow. We cannot separate today and tomorrow, now and hereafter. A today without any tomorrow is a dark today. To stand as one who confronts nothing but "dead ends," leading nowhere, is despair, even though we meet it with stoic courage. This is true of our individual lives and of our communal life.

"What We Dare to Trust"

It is false to say that what we do with our lives in the here and now is unaffected by what we dare to trust in beyond the circle that surrounds us. Human life, free alike from pride and bitterness, full of repose, knowing deep joy and deep peace, is life filled with the assurance of being possessed of things—above all of personal relationships—that everlasting matter and are taken up into some forever and forever. If that assurance be false, as Ernest Hocking once wrote, "it is only the martyrs that have played the fool; only to the saints and sages the world has lied."

But that assurance, reaching from today into a last tomorrow, cannot be founded on what is passing and given over to death. It is only open to those who have laid hold on the eternal or been laid hold of by the eternal. There is no salvation from death if there is no eternal.

"Our Hearts Are Restless"

It is part of the restlessness of our time that we have so largely lost the sense of the eternal. We are shut up in time. We know much pleasure, but little beatitude. We have plenty of excitement but little peace. We are without fixed stars to guide our course in time, without central commitments by which to overcome the world. We had hoped that time would show its self-sufficiency, that bad times would give way to better times and lead to some best of all times; that the future would quickly justify the present and give it meaning. But our hope falters. We still hope for better times, but we fear worse times, and we know that we and those to whom we minister will not see the best of all times. What then would fill our time with glory, lifting it from hurried pleasure to peaceful beatitude? Is it true, as wise men have declared, that "all time receives its meaning from eternity"? "What does the world say, does the whole world stray in high-powered cars on a by-pass way?"

Our hearts are restless. Just in the measure that we find no promise of eternal life, we reach feverishly to grasp and hold what is offered in the passing now. We clutch at false eternalities. In the face of the half-acknowledged insecurities of our individual and communal life, we crowd our fellows in grasping for what we cannot keep.

Because we are confronted day by day and year by year with that which passes away, we have a secret hunger for eternal life. We ask the question, "What shall I do to inherit eternal life?" That is part of our hunger for God. But we have, too, a secret hunger for a truth which is not the fiction of our own fears and hopes, a truth that is *given*, before which we must bow in obedient acceptance. That is also part of our hunger for God. And these two, the longing for eternal life and the longing not to be self-deceived, struggle together within us.

The Ultimate Evils?

To that question, "What shall I do to inherit eternal life?" there have been recurrent voices offering an answer. They have said to man: "Death and passingness are indeed the ultimate evils. To escape from them is the ultimate good." They have spoken of God as the One unmoved, unmoving, changeless, above and beyond all passingness, in whom alone man can come to rest. They have bidden men search within the flux of their own consciousness for the changeless patterns of reason and beauty which abide and recur within the flux. They have sought to comfort men by assuring them that within every man, stripped of all that is relative, conditional, individual, time-bound, passing, there is an essence which is universal and eternal. They have summoned man to interior disciplines by which he might sink down into a deep center of his being, beneath all the passing show of life's immediacies, and know his oneness with the changeless Being. Some of these voices have even advised men not to love any fellow mortal too much, since that would bind them to the passing and expose them to the hurt of loss.

It has been a comfort to men to be reassured that they are immortal, that death itself is an illusion, not to be taken as ultimately serious. But in the form to which we have been referring it is an uneasy comfort. For not only are we greatly immersed in life's immediacies; what we find precious and meaningful in our own lives and in the lives of others, just when we are possessed by love, is no shadowy abstraction. It is a concrete

person, individuated as love always individuates. It is a person with a unique life story, inseparable from his unique body, located in space, distinguished by his own unique pilgrimage through time, a center of concrete relationships—somebody's son, somebody's brother, somebody's husband, somebody's friend—a member of interwoven communities of persons. It is the concrete person that death takes away. The love that gives highest meaning and promise to our lives is not directed to some indistinguishable immortal essence.

"We Turn to the Saving Person"

We turn back again to the story of the Saving Person in whom our faith and our hope of salvation are centered. He is greatly concerned with passingness and death, and with eternal life. In the actuality of His earthly life He could not fail to be. For He entered deeply into the inheritance of the Chosen People, that community of awareness, the promises of whose history were fulfilled in Him. His way of looking at things was shaped through and through by the Book of His People. That Book speaks everywhere of One who is eternal. It speaks of life. It takes death seriously.

There is no need to pile up quotations. "The eternal God is thy refuge and underneath are the everlasting arms." "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." "They shall perish, but thou shalt endure." "As for man, his days are as grass; as a flower of the field, so he flourisheth." "Dust thou art and unto dust thou shalt return." "I set before thee the way of life, and the way of death."

Like those who speak to me in that Book, He "came down from his thought of God upon the world; he did not rise from the world up to his thought of God." The dominating awareness of that Other who is eternal heightens by contrast the reality of passingness and death.

"Overtones of the Eternal"

The ultimate Knower and Carer, who holds within Himself man's true meaning, is eternal. The Kingdom toward which this Saving Person bids men bend their wills is the eternal Kingdom. He speaks constantly of life: of the narrow way that leadeth unto life, of entering into life, of that in which life consisteth. He is speaking of life in the here and now. But *life* always has for Him overtones of the eternal. The ultimate evil from

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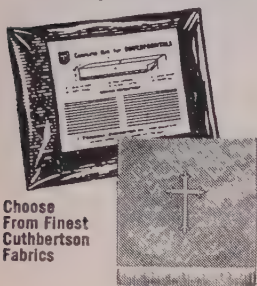
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which He would deliver men is their alienation from God and the Kingdom, not their earthly mortality and passingness. But the God with whom He would reconcile them is the eternal God. Death is not for Him the ultimate evil. "Fear not them which kill the body . . . but rather fear him which is able to destroy both soul and body in hell." Fear Him by whom to be rejected is ultimate loss. To men anxiously trying to hold on to life, He declares: "You will not live by always guarding your life, not getting hurt, not getting tired, not getting old. Life is given to be spent, used, given up. Death is the final call to yield your troubled hold on your own private destiny and throw yourself on the Father's besetting care."

This Saving Person looks steadily on the flux of time in the light of "the high and lofty One that inhabiteth eternity." But clearly for Him the eternal is not that which negates time. Rather it is that which comprehends time and penetrates time and gives time its wholeness and its true meaning. The eternal Other, to whom He gives the trusting name "Father," is not unmoving and unmoved in some far-off stillness untouched by the restless turmoil of history. He is the seeking, acting, living God, restless in His untiring outreach for the lost. He enters time and speaks in time. His Kingdom invades history and the kingdoms of this world. Yet He remains Lord of time. For Him the present does not crumble away, as it does for us. History and the embodied spirits who make history find their abiding meaning and reality only as they are gathered in, judged, purged, costingly redeemed in the eternal life of God. Of that gathering of time into wholeness, man has a broken intimation in his own partial capacity to hold the passing in a living present, and even to find the hurts and failures of his past taken up and redeemed.

Death is End of Life in Time

The Saving Person makes His own that perplexing symbol, resurrection. Death is a shattering end of man's life in time. But it is just that concrete individualized life in time, taking up into itself the stuff of life's immediacies, which is confronted at last by the judgment and the mercy of the eternal Carer, and lifted up to a place of acceptance or of rejection in the order in which the truth of things as they are for God is regnant.

Before such a mystery the mind and imagination of man must be humble and undemanding, content at the most to "see through a glass darkly."

The apprehension of the truth of

things communicated by the Saving Person as part of His own self-giving and self-disclosure shaped His life in time. He looked steadily with open eyes on life and death. He rejoiced in the lilies of the field, which today and tomorrow are cast into the fire. He loved as we have not learned to love. Yet he never clutched anxiously at life. He spent it freely, with urgency but without panic haste. He had only a little time. He was not anxious for the morrow. He made no elaborate plans to perpetuate Himself. Those short unhurried years were so filled with meaning and power that they have overflowed with meaning and power into the lives of men in all the years that have come after.

The Secret of Time Redeemed

What was the secret of time so redeemed? The secret was that He walked His brief way in the light of the eternal. He knew well the passingness of life, but amid all the passingness He was held fast in the abiding Communion. To men clutching at things that pass away, He said in His own way, "You cannot take it with you." Quite simply He spoke of "treasures in heaven." There are things which cannot be taken away because God lifts them up into His eternal Kingdom and treasures them to be reclaimed at the last by those who can be recognized as their possessors, with surprise—acts of love for God and for men, faithfulness to God and His cause. Because He wholly trusted the love of the Father who claimed Him, He trusted the promise of that love. And whenever He saw in the passing days anything which answered to the love of God—an act of true penitence or faith or mercy—He was assured that God had laid hold of this and would have it in His keeping forever. Because He wholly believed that the love of God overrules all the passingness of time, He was confident that at the last God would sift and lift up into His Kingdom all that is dear to His love, and cast away all that betrays and dishonors it. So it was that the light of the eternal lighted with glory His little passing time.

The whole Gospel is the story of the coming into man's world of a life-giving Life. It is the story of a Life that came from God and went to God. Here the very Truth of God and the very Life of God and the very Love of God are embodied in a truly human life. And the human life is transfigured by the light within it.

At the beginning there were those who answered to Him and grew in the assurance that the life they found in Him was the true life in which they

were called to share. He was God's very Presence among them, and in that Presence their lives were lighted up and filled with promise. In Him they had a foretaste of eternal life.

When He began to tell them that He, too, must enter the dark realm of pain and death, they were astonished and cast down. "It cannot be so, Lord, that One who is so dear to the Father should suffer this and die." But He said it was so. And it was so. "He suffered under Pontius Pilate, was crucified, dead and buried."

Terrible doubt possessed those who loved Him and had begun to put their faith in Him. Was He and was the life He had brought them only passing like all the rest?

The Life Which Triumphs

And then in ways that outran all their powers of telling and baffled their understanding, His living presence and power were manifested to them. His strengthening love flowed into them. The meaning of His life broke in upon them as it never had in the days of His bodily presence. They were knit together in His dear companionship. They could almost believe now in that testimony, "He that loseth his life shall find it." They were assured that the life which triumphs over death is His life and that by sharing in His life they could share in His victory.

Out of those years that are past there come to us the testimonies of which we are called to be the bearers in our time. "Because I live, ye shall live also." "This is life eternal, that they know thee the only true God, and Jesus Christ, whom thou has sent." "Who shall separate us from the love of Christ?"

The Crown of Human Hopes

He came in a moment of time, but as T. S. Eliot has put it, "A moment of time, but time was made through that moment, for without the meaning there is no time, and the moment gave the meaning."

We still walk amidst the passing. We are still given over to death. But we walk as those united in faith with Him who has been lifted up out of the passing away that haunts us, bearing the wounds of our human wrong, and who offers Himself in every present time as the hallowing, reconciling, life-bringing Presence.

Here we remember Him, who is the dearest, holiest part of our past.

Here we have communion with Him who is the cleansing center of our human present.

Here we look forward to Him who is the crown of our human hopes.

END

Books

continued from page 27

a mark as a concert artist, and for a Negro to find acceptance meant added problems. There is no bitterness in this book, though Miss Anderson speaks with candor of the situation of the Negro in America, both as it has touched her, and all other Negroes. Her account of the famous Constitution Hall case, the Easter Sunday concert at the Lincoln Memorial which followed it, and her subsequent appearance in Constitution Hall are reported without excitement or malice. All in all, both a person and an artist of stature are disclosed here, together with some interesting details of the technical problems of the singer.

THE MAN WHO LIVED TWICE. By Eric Wollencott Barnes. Scribners. 367 pp. \$5.00.

Far too few people, outside literary and theatrical circles, have any acquaintance with the extraordinary man who is the subject of this welcome biography. Edward Sheldon, a youth from a socially prominent and wealthy family, a Harvard graduate, burst upon the theatre world of 1908 with a successful first play, *Salvation Nell*. Sentimental in some aspects, nevertheless it marked the dawning of a new standard of realism in portraying the social theme.

Sheldon moved on from success to success with other plays, *The High Road* and *Romance* among them. He was one of the bright figures of theatrical and social circles. Early in the 1920s disaster moved upon him swiftly in the form of crippling arthritis. In his early thirties he was permanently bedridden, his body forever rigid. Scarcely had he time to meet this burden when total blindness was added to it.

Then began the remarkable second life of Edward Sheldon. Until his death in 1946, the blind and paralyzed man kept a kind of bedside court in New York. Young and old, famous or little-known, people trooped to him. He dispensed professional and personal counsel, as perceptive and unselfish adviser and friend. The roster of those who sought him is almost overwhelming. No taint of bitterness marred him. He gave unstintingly.

Mr. Barnes' biography is both absorbing and inspiring. A prefatory chapter of great eloquence is contributed by Anne Morrow Lindbergh. She says, "Edward Sheldon saw with the heart. He saw people with love, all of them . . . He saw them, therefore, creatively; not only as they were, but

continued on page 38



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► CHRISTIANS IN THE HOLY LAND

Sir:

In the *Episcopal Churchnews* you are doing an excellent piece of reporting. As a former American chaplain to the Anglican Bishop in Jerusalem, I know something of the peril for Christians in the Holy Land which is the result of indifference and misrepresentation among us far more than the immediate physical danger of living in the Holy Land. The Zionists have created a Vatican State that is more powerful than the present Vatican in Rome. Some balance is needed, and Christians should give generous support to our Christian universities in the Near East.

(THE REV.) FRANCIS J. BLOODGOOD
TULSA, OKLA.

► MEMORIAL POSTSCRIPT

Sir:

I note with appreciation your item on the recent death of my friend, Stephen F. Bayne, father of the Bishop of Olympia.

There is one important addendum which I think should be included in this notice. I refer to Dr. Bayne's lifelong interest in religious education on the diocesan level as well as the parish—indeed, more broadly than that. For a full decade I was associated with him in developing a program of wide scope under the aegis of the New York diocesan board of religious education during the presidency of the late Bishop Courtney and of his successor, the late Rev. Dr. Harry P. Nichols. . . .

There is another addendum which I should like to make. The last time I chatted with Dr. Bayne he told me of his

work and effort to bring the late Dr. Morgan Dix's *History of Trinity Parish* up to date. It was not, as your notice states, to write another history of this mother parish, if I am not mistaken. How far Dr. Bayne got with his labor of love I cannot say.

SAMUEL W. PATTERSON
PROFESSOR EMERITUS, HUNTER COLLEGE
NEW YORK, N. Y.

► LESSON FROM A SONG

Sir:

Since we are always looking for better ways to say the same old thing, I recommend to Church School teachers everywhere these opening lines from "Getting to Know You," a song sung in the musical "The King and I" by Anna, the teacher.

*It's a very ancient saying
And a true and honest thought,
That if you become a teacher
By your pupils you'll be taught.
As a teacher I've been learning
And forgive me if I boast,
But I've now become an expert
In the subject I like most:
Getting to know you.*

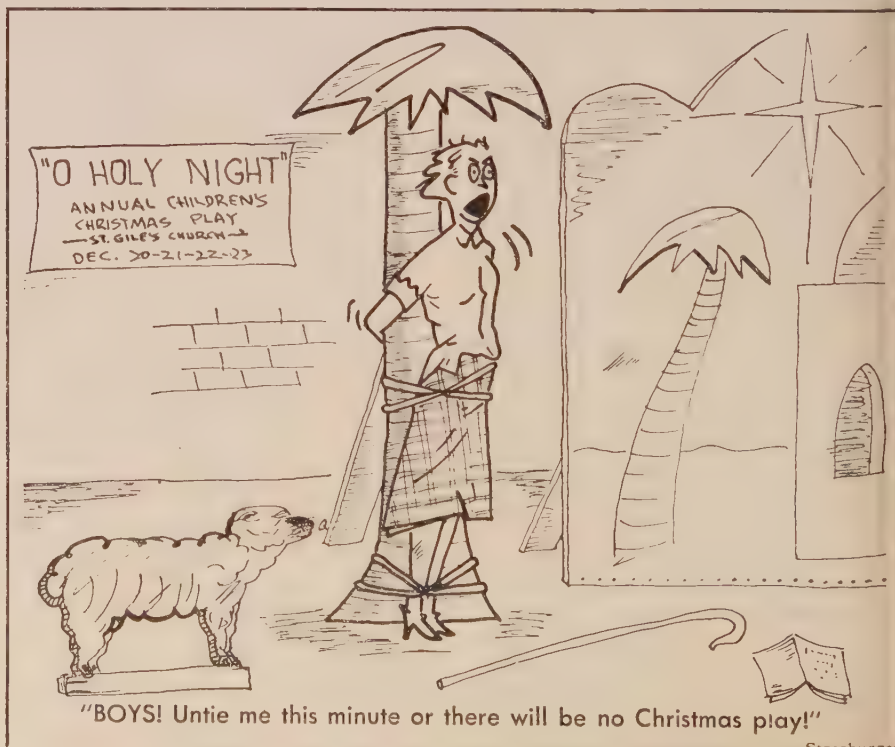
The pupils' response to these words is incidentally, a very joyful, "Ahhhhh."

(THE REV.) PETER B. GOODFELLOW
SUNDANCE, WYO.

► "RENDER UNTO CAESAR . . ."

Sir:

The current issue (*ECnews*, Oct. 28) carries a letter under the caption "Scores Bishop of Hongkong." The writer is distressed at the "disgrace to the Church" when its clergy "fail to rebuke



"BOYS! Untie me this minute or there will be no Christmas play!"

Strasburger

ts members who pay homage to a godless state."

We tend to forget that Christianity began under a godless state. Our Lord taught—and it is recorded in all three synoptic gospels—that we are to render to Caesar that which is Caesar's, and to God that which is God's. His Apostle, Peter, in writing to Christians scattered throughout the Roman Empire, says: "Honor all men. Love the brotherhood. Fear God. Honor the king." (I Peter 2:17.) And it was the same king who, a short time later, burned Peter at the stake.

Incidentally, Dr. Niebuhr's column on page 30 of this same issue points out that in a democratic society both secularists and the devout are united in espousing a secular politics. Christians must be aware of the human frailties that color their decisions—the prejudices, special interests, misconceptions—and so do not make too great a claim for political commitments. . . .

ALICE H. GREGG
CHARLESTON, S. C.

Sir:

Mr. Hamblen's letter about Bishop Hall seems quite unfair. I have known Bishop Hall for a great many years. He was and is one of the finest Christians I have ever known. Sometimes I do not agree with what he says, but it is always said in a real Christian spirit. The Church should be proud to have such a bishop in Hongkong. I speak as a former China missionary.

ELLIS N. TUCKER
WOODBERRY FOREST, VA.

► COMMUNION EDITORIAL

Sir:

Thank you for the splendid editorial concerning "The President's Communion" (*ECnews*, Oct. 28). It has always seemed strange to me that the very people who make the loudest assertions concerning the catholicity of the Church often act in the most sectarian manner. Nothing could be more the very essence of sectarianism than to demand a closed communion. Such people should join some fundamentalist sect of the Baptist persuasion. They would feel more at home in such an atmosphere.

(THE REV.) HENRY S. SIZER, JR.
YONKERS, N. Y.

Sir:

A rousing Amen, and a hearty Alleluia, for your resounding words on "The President's Communion"! You will probably receive plenty of letters taking you to task for your fine editorial, so may I go on record as being grateful for your strong stand.

It seems so often that it is negative and carping critics who write you letters, while those of us who approve merely keep quiet. I think you are absolutely right in saying that the other magazine, which you are answering, by its editorial "contradicts the views of most Episcopalians." Our Church is a Church of wise and generous Christian tradition, and we are constantly being warned by a fringe of fearful and narrow-visioned ecclesiastics. . . .

(THE REV.) FRANCIS P. FOOTE
BURLINGAME, CALIF.

Sir:

... Regarding the Confirmation rubric: It has now been some 400 years since the Protestant revolution began

(as well as the Reformation in England). If the Anglican Church throughout these years felt that the Confirmation rubric did not mean what it said, why has it not changed it during this time? We move slowly, and properly so, but has not the Church through the very fact of not touching this rubric, ratified its actual and literal content? . . .

(THE REV.) GERALD L. CLAUDIUS
LOGANSPOUT, IND.

Sir:

... Apparently you feel that although President Eisenhower is a non-communicant he is entitled to violations of the Faith solely on the basis of his position. Will you excuse me if I think now of the young server, faithful to his priest and Church who does not take Communion because he has not completed his Confirmation instructions? The lad, nevertheless, can be found at an early service of the Holy Eucharist, serving and loving the Church. He will be invited to the Lord's Supper when he has become confirmed. Patiently he waits, learning, poring into books to learn more of the Anglican Faith. . . .

ROBERT B. ALLEN, JR.
CUSHING, OKLA.

► CITES CHURCHILL STATEMENT

Sir:

I want to call your attention to the fact that the Rt. Hon. Winston Churchill has credited Henry VIII as "founding a Church of England" on page 85 of *Life* for Oct. 29, 1956, in his article, "The New World, Volume II, A History of the English-Speaking Peoples."

Is there anything you might do to help this important individual realize that we Anglicans do not appreciate his becoming party to this . . . propaganda about our Church?

(THE REV.) ENOCH JONES, JR.
LOS ANGELES, CALIF.

► BLEAK PICTURE?

Sir:

I have just finished reading Grace Anthony's *Homespun Yarns* (*ECnews*, Oct. 28) and I am horrified. I sincerely hope that this bleak picture of sub-standard living conditions doesn't fall into the hands of a future seminary wife and discourage her before she begins!

I am going into my second year as a seminary wife and have loved every minute of it. There are 25 wives in our class and we all have lovely apartments (some even houses!). We are all happy with our living conditions even though most are on a tight budget.

There are so many other benefits that go along with being a seminary wife—too numerous for this brief letter. If you ever need someone to present the rosy (and I think, true) picture, please call on me.

(MRS.) ARNOLD B. CHAPIN
ALEXANDRIA, VA.

Editor's note: We're sure that Mrs. Anthony, in recalling a humorous incident of some years ago, did not intend to convey a bleak picture of seminary life. The entire Church is proud of the tremendous progress our seminaries have made, not only in physical facilities but in every other respect as well.

► RE: "281"

Sir:

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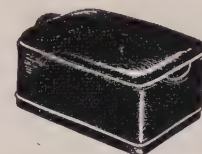
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business office—for after all, National Council is the business office of the Church in the United States of America, deriving its authority from both houses of the General Convention... the House of Deputies and... the House of Bishops.

I also believe that Bishop Burrill of Chicago is on the right track, re: the proper function of the provinces (*ECnews*, Sept. 30)....

Many of the actions acted upon by National Council should, it seems to me, have the approval and authority of General Convention before acted upon in the name of the whole Church.

(THE REV.) OWEN LLOYD
ANTHONY, KAN.

► MORE ABOUT VAI TRIBE

Sir:

The African student of Northwestern University whose letter appeared in *ECnews*, June 10, was understandably indignant at the statement that Vai is one of the few tribes having a written language. The statement was poorly worded. What the author must have meant was "a written language of its own invention." For of course any language of Africa can be written phonetically; many tribes now have much of their literature so recorded, and the rest of that wealth of literature which has been handed down orally from generation to generation can all be written out by anyone who knows the language and the phonetic alphabet.

But as far as I know, and I stand ready to be corrected, the Vai is one of the few tribes whose alphabet (actually a syllabary) was invented by a member of the tribe to fit the language.

(MRS.) REED F. STEWART
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► ONLY ONE 'ETERNAL CITY'

Sir:

One could understand his Excellency, Bishop Fulton Sheen, referring to Rome as the "Eternal City," but not an Episcopal priest, having a D.D. degree and the editor of a first class Church journal to boot.

For Dr. Lea's information and future guidance: There is one and only one Eternal City. It is not Rome but Jerusalem....

(THE REV.) JAMES DAWE
PHILADELPHIA, PA.

► RE: OFFICIAL TITLES

Sir:

You know the jingle describing the parties in our Church: high and crazy, low and lazy, broad and hazy. Morgan in *London Notebook* (*ECnews*, Sept. 30) says the lunatic group over there are insisting that Roman Catholics call themselves that and not just Catholics because there are other catholic churches and Roman Catholic is the official title. It is a strong argument. By the same reasoning in the United States we should always call ourselves Protestant Episcopalians because there are other episcopal churches and Protestant Episcopal Church is our official title. You should change the name of your excellent magazine to *Protestant Episcopal Churchnews*.

RANDALL NORTON
MIDDLETOWN SPRINGS, VT.

Books

continued from page 35

as they strove to be, as they were meant to be. He became for many people the creative observer in their lives."

TRIAL BALANCE; The Education of an American. By Alan Valentine. Pantheon Press. 283 pp. \$4.50.

This book reminds one of a present day *Education of Henry Adams*, and indeed, the author draws that parallel himself. Like that early autobiography, it is not the chronological narrative of events that concerns the author, but the probing and evaluating of actions and reactions. It is a philosophic memoir. Mr. Valentine has had a brilliant career in education, and in some aspects of diplomacy. His *The Age of Conformity* was a valuable social study. In *Trial Balance*, what is clearly his own story is told about a fictitious third person called Angus, presumably a device for detachment. He divides his book into two sections: "Education by Plan" and "Education by Accident." In the first he pursues his experiences and meditations regarding aspects of American mores, politics, economics, diplomacy, and values at large. A notable, and I think important, book to which I wish it were possible to allot far more space, but it has come in late. Highly recommended.

AUTUMN ACROSS AMERICA. By Edwin Way Teale. Dodd, Mead. 386 pp. \$5.75.

A few years ago, that eminent naturalist, Edwin Way Teale, kept pace with the advancing front of Spring, up along the coastline from Florida in a widely admired, much reprinted book, *North With the Spring*. That refreshing idea is being developed into a series, *The American Seasons*. *Autumn Across America* is the second item.

This time the direction is East to West, in a zig-zag route across the Northern tier of the U. S., from Cape Cod to California. Mr. Teale remarks that the earlier naturalists, Audubon, Bartram, and even the later Muir, never had the possibility of such a trip, seeing 20,000 miles of a single autumn. The Teales began on the beaches and flats and inlets of one ocean and ended on those of another.

There are forty-nine photographs and an endpaper map that traces the author's route, indicates high points of experience and shows the major flyways. Like *North With the Spring*, *Autumn Across America* is a perfect gift for the nature lover.



CLERGY CHANGES



New Faces In New Places

ARMSTRONG, GILBERT M., vicar, St. Peter's Church, Harrisonville, and Calvary Church, Pleasant Hill, Mo., to Lincoln, Neb., as vicar of the University of Nebraska Chapel.

BECK, THADDEUS E., JR., instructor, St. Paul's School, Concord, N. H., to Cedar Run Parish—Grace Church, Casanova, and St. Stephen's Church, Catlett, Va.—as minister-in-charge.

BEELAND, ROBERT A., III, curate, Church of the Holy Cross, Paris, Tex., and priest-in-charge, Christ Church, Clarksville, to Christ Church, St. Joseph, Mo., as curate.

BODLEY, JAMES O., rector, St. Jude's Church, Walterboro, and Sheldon Church, McPhersonville, S. C., to St. John's Church, Decatur, Ala., as rector.

BUTLER, FRANK, rector, St. John's Church, St. Cloud, Minn., to the Okanogan Missions as priest-in-charge. They include St. John's, Okanogan; St. Paul's, Omak, and Trinity Church, Oroville, Wash.

CENTER, ROBERT J., priest-in-charge, St. John the Baptist Church, Mt. Carmel, Ill., and St. John's, Albion, to Gethsemane Church, Marion, Ind., as rector.

COLE, J. C. A., rector, St. Barnabas Church, Tarentum, Pittsburgh, Pa., to Grace Church, Cedar Rapids, Iowa, as rector.

deTAMBLE, FORBES ROSS, director of the Church School, Christ Church, Grosse Pointe, Mich., to All Saints' Church, Detroit, as assistant.

DURLAND, DENTON, curate, St. Luke's Church, Scranton, Pa., to St. Mark's Church, Penn Yan, N. Y., as rector.

FINKENSTAEDT, HARRY S., priest-in-charge, All Souls' English speaking congregation on Okinawa, to Church of the Holy Trinity, New York City, as assistant.

GUILBERT, CHARLES M., honorary canon, Grace Cathedral, San Francisco, and director of Christian Education and Promotion for the Diocese of California, to St. Clement's Church, Berkeley, as rector, effective Dec. 31.

HAWLEY, WILLIAM N., dean of divinity students, University of Chicago, to Holy Trinity Church, Oxford, Ohio, as minister-in-charge, and chaplain to Episcopal students at Miami University and Western College.

HENDERSON, CLIFF M., rector, St. Mark's Church, San Marcos, Tex., to St. Clement's Church, El Paso, as assistant.

JOHNSON, R. CHANNING, curate, St. James' Church, Batavia, N. Y., to St. Luke's Church, Attica, as vicar.

JONES, ALBERT N., administrator of Mountain Missions and rector, Grace Church, Standardsville, Va., to Pohick Church, Lorton, as rector.

KENNICKELL, HERMAN M., JR., chaplain (Lt.), U. S. S. Taconic, Atlantic Fleet Amphibious Group flagship, to Clarksville (Tenn.) Base where he will serve Army, Navy, Air Force and Marine Corps personnel of the area.

KUTAIT, RALPH C., priest-in-charge, St. John's Church, Harrison, Ark., to Emmanuel Church, Lake Village; St. Paul's, McGehee, and St. Clement's, Arkansas City, Ark., as vicar.

LePOIDEVIN, A. LEONARD, rector, Trinity Church, Poultney; St. Luke's, Fair Haven, and priest-in-charge, St. Mark's Chapel, Castleton, Vt., to Trinity Church, Lenox, Mass., as assistant, and St. Helena's Chapel, New Lenox, as vicar.

LIVINGSTON, V. LOUIS, rector, Grace Church, Astoria, Ore., to St. David's Parish, Portland, as rector.

LONGERAN, WILLIS G., JR., rector, St. Matthew's Church, Auburn, Wash., to St. John's Mission, Colville, and the Church of the Redeemer, Republic, Wash., as priest-in-charge.

LUTGE, H. KARL, rector, St. Saviour's Church, Maspeth, L. I., N. Y., to Church of St. Michael and St. Mark, Brooklyn, as rector.

MacEACHERN, ERNEST, curate, Church of the Advent, Kenmore, N. Y., to Grace Church, Randolph, as vicar, and All Saints Church, Sinclairville, as priest-in-charge.

McLELLAND, WILLIAM, rector, Prince of Peace, Dallas, Pa., has been appointed head of the Department of Christian Social Relations for

the Diocese of Bethlehem.

MILLIGAN, RALPH T., rector, Holy Communion Church, Paterson, N. J., to Grasslands Hospital, Valhalla, N. Y., as chaplain.

NICHOLSON, ERNEST K., on the staff of Trinity Church, New York City, to St. Stephen's Parish, New York City, as rector, effective Dec. 16.

O'CONNELL, DESMOND, rector, St. David's Church, Cordova Bay, Victoria, British Columbia, to Church of St. John the Baptist, Ephrata, and St. Matthew's Church, Quincy, Wash., as priest-in-charge.

RAY, GEORGE McNEILL, rector, St. Matthew's Church, Henderson, Tex., to Trinity Cathedral, Phoenix, Ariz., as assistant to the dean.

REES, WILLIAM R., ordained this summer and assigned to city missionary work in the Portland, Ore., area, to St. Mary's Church, Eugene, as curate.

REID, DAVID A., rector, Gethsemane Church, Marion, Ind., since 1939, has returned to England with his family.

SAPP, BRUCE D., priest-in-charge, Christ Church, N. C., to Christ Church, Raleigh, as assistant.

SCOTT, ROBERT C., vicar, St. John's Church, Kane, and St. Margaret's Church, Mt. Jewett, Pa., to be Diocesan Missioner. He does general missionary work and is resident manager of Chestnut Hill, diocesan conference center on Lake Chautauqua.

SHAMHART, L. ROPER, graduate student at General Theological Seminary, New York City, is now a Fellow and Tutor of GTS.

SHAW, JOHN, rector, Christ Church, Punxsutawney, Pa., to Trinity Church, West Pittston, and St. James', Pittston, as rector.

SHELMANDINE, DEVERE L., rector, St. David's Church, West Scranton, and St. John's Church, North Scranton, and professor of ecclesiastical history at Savonarola Theological Seminary, to Calvary Church, Cairo, N. Y., as rector.

STATON, WILLIAM F., rector, Trinity Church, Vineland, N. J., to the Diocese of Western New York as Bishop's Vicar, assisting the Rt. Rev. Lauriston L. Scaife and Archdeacon Krusen in the administrative work of the diocese.

WARD, WILLIAM, chaplain at the University of Miami and teacher of classes in religion there, to St. Saviour's Church, Maspeth, L. I., N. Y., as rector.

Priests Ordained

BELL, ISAIAH G., Oct. 20, in Immanuel Chapel, Virginia Theological Seminary, Alexandria, by the Rt. Rev. Robert F. Gibson, Jr., Bishop Coadjutor of Virginia.

BARRETT, RICHARD E.; CARTER, JUNIUS F., JR.; HAYMAN, ROBERT F.; HYBEL, ROBERT B.; KIRK, RICHARD J.; MacLEOD, DONALD A.; PRELLER, VICTOR S.; SALMON, JOHN F.; SCHOLL, CLARENCE G.; STOWE, DAVID A.; TUCKER, EDWIN W., and WANDALL, FREDERICK S., Oct. 27, at Trinity Cathedral, Trenton, N. J., by the Rt. Rev. Alfred L. Banyard, Bishop of New Jersey.

FLEMING, GEORGE S.; HEINE, WILLIAM H.; SAYERS, WILLIAM T.; SPIELMANN, RICHARD M., and WEBBER, CHRISTOPHER L., Oct. 20, at the Cathedral of the Incarnation, Garden City, by the Rt. Rev. James P. DeWolfe, Bishop of Long Island.

Deacons Ordained

ROBINSON, SIDNEY S., JR., Oct. 21, at St. Paul's Cathedral, Buffalo, by the Rt. Rev. Lauriston L. Scaife, Bishop of Western New York.

TAYLOR, JOHN E., Oct. 20, at the Cathedral of the Incarnation, Garden City, by the Rt. Rev. James P. DeWolfe, Bishop of Long Island.

Anniversaries

POWELL, NOBLE C., Bishop of Maryland, Oct. 23, his 15th anniversary as Maryland's diocesan. A surprise anniversary gift: a \$45,000 building fund.

REILAND, KARL, rector emeritus, St. George's Church, New York City, Oct. 23, his 85th birthday. He marked the occasion by preaching Oct. 22 at St. George's, 44 years after he had preached his first sermon in the same pulpit.

PARKER, WILLIAM N., rector, Church of the Epiphany, West Philadelphia, Pa., his 50th anniversary as rector of Epiphany, once a small mission, and his 50th anniversary year of ordination.

NOE, ISRAEL H., rector, St. James Church, Memphis, Tenn., his 35th anniversary of ordination at a banquet where Jewish, Protestant and Roman Catholic clergy, Bishop Theodore Barth, Congressman Clifford Davis, Memphis Mayor Edmund Orgill and former Mayor Walter Chandler paid him tribute.

LYFORD, RICHARD T., rector, St. Asaph's Church, Bala-Cynwyd, Pa., his 25th anniversary as rector of St. Asaph's. Attending the anniversary service were five priest-sons of the parish, all of whom had been presented for ordination by Dr. Lyford.

OBITUARIES

Edward A. Richards, 77, in Greenport, L. I., N. Y., after a heart attack Oct. 14. He was a former municipal court justice (1907-19) and president of the East New York Savings Bank for 38 years. An active churchman, Judge Richards was senior warden of Trinity Church for many years. He was also a vestryman of the former St. Clement's Church, Brooklyn; a member of the executive committee and standing committee of the Diocese of Long Island; a trustee of an estate belonging to the diocese, and a member of the Cathedral of the Incarnation chapter. Judge Richards was chairman of the Episcopal Charities Appeal of Long Island from 1951-54 and honorary chairman the following two years. In 1956 he received the Distinguished Service Cross from the Bishop of Long Island. His other activities included YMCA, Boy Scout and Red Cross work. Judge Richards was a native of the old town of New Lots, now a part of Brooklyn, and a graduate of New York University Law School.

Robert Cross, Sr., in Paterson, N. J., Oct. 19. A native of New York, Mr. Cross lived in Little Falls, N. J., for 40 years. He was a member of the Board of Assessors and former president of the Board of Education. In addition he was secretary of New York's Cocoa Exchange for 31 years. Mr. Cross was a lay reader, senior warden and member of the senior choir of St. Agnes Church.

Dr. Earl Frederick Adams, 56, in Washington, D. C., after a heart attack Nov. 1. He was assistant general secretary of the National Council of Churches and general director of NCC's Washington office since the council was established in 1950. For two years prior to 1950, the Baptist clergyman served as executive secretary of the planning committee that shaped NCC's organizational structure.

Marion Birnie Wilkinson in Orangeburg, S. C., Sept. 19. Mrs. Wilkinson and her late husband, Dr. Robert S. Wilkinson, founded St. Paul's Church, Orangeburg. Dr. Wilkinson became president of State College there. The first services of St. Paul's were held in the Wilkinson residence. Later the congregation met in the Marion Birnie Wilkinson YWCA Hut on the campus. In 1950, the congregation, assisted by Mrs. Wilkinson, the Diocese of South Carolina and the general Church, built its new church. In addition, Mrs. Wilkinson was a trustee of Voorhees School, Denmark, S. C. Dr. and Mrs. Wilkinson grew up in St. Mark's Church, Charleston, where her father was one of the founders.

Penelope Jane White Bell, 90, in Asheville, N. C., Oct. 19. She was the widow of the Rev. George H. Bell, pioneer clergyman of Asheville. Mrs. Bell was a charter member of Trinity Church but later transferred her membership to Trinity Chapel, now St. John's-in-Haw-Creek, when it was organized in 1872. Her husband was the first priest-in-charge of the church. As "Mama Bell" she was well known for her humanitarian acts and kindness during illness in the church or community. She was often called on to serve as a midwife in times when roads were bad and doctors found travel difficult.

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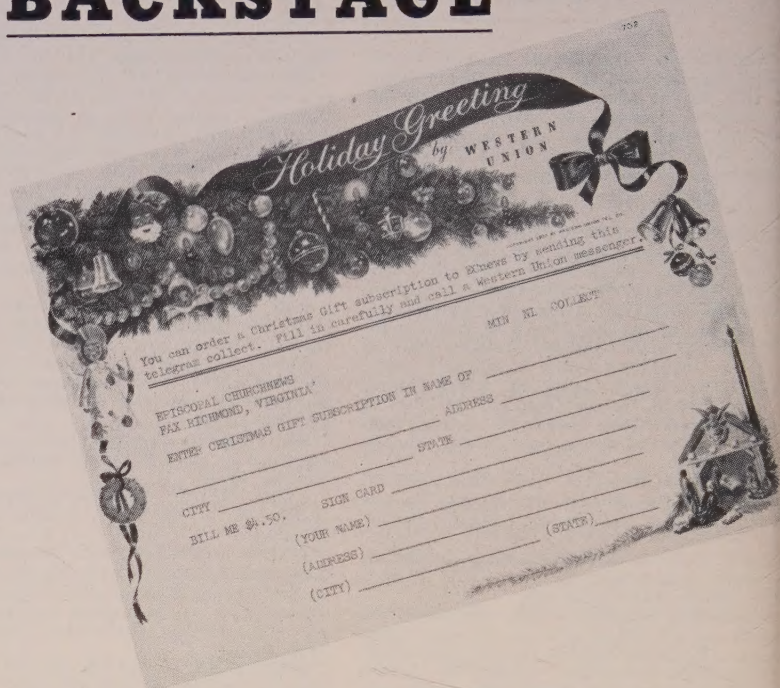
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BACKSTAGE



The blank telegram reproduced above, as you probably noticed is inserted between pages 4 and 5 of this issue. I think you will be interested in knowing that this is the first time that any magazine—religious or secular—has collaborated with Western Union to use a telegram inserted in a magazine as a regular order form for a Christmas gift subscription.

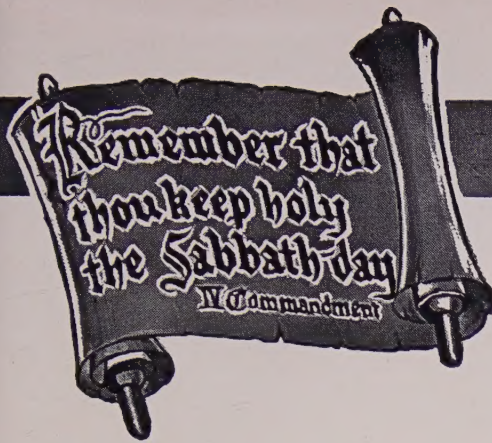
All any subscriber has to do is carefully fill out the telegram and call a Western Union messenger. We will pay the charges on the telegram, enter the gift subscription you thus order, send a card—signed as you instruct us, announcing your gift—and then bill you for the gift at the regular subscription rate after the first of the year. If the idea works, you will probably be seeing a similar blank telegram inserted in many a magazine during the fall of 1957.

To those of you who have never thought of sending *Episcopal Churchnews* as a Christmas gift, I might point out that, more and more, more of our subscribers are doing this very thing. For some time now our circulation department has been receiving each day dozens of gift subscription orders; by the time the cover date of this issue is reached, those orders will run into the thousands. After all, this idea of giving *ECnews* as a gift at Christmas is a worthwhile idea. It is a significant gift . . . one which will bring a remembrance of you 26 times during the coming year—a gift which will be inspiring, instructive, and entertaining. And yet it is a gift which costs so little.

Incidentally, the card announcing your gift will also carry your greetings for a joyous Christmas. And, on the cover of the card is a full-color reproduction of Bartolome Murillo's famous painting of the Nativity Scene, certainly one of the truly great religious paintings.

In case you have never given this kind of a gift before, why not turn back to page 5, fill in the blank telegram and call a Western Union messenger. Remember, we will pay the charges of the telegram—you send it collect.

Clair E. Beemer



Church Directory

KEY—Light face type denotes AM, black face PM; addr, address; a, assistant; B, Benediction; C, Confession; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Day; HH, Holy

Hour; Instr, instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; Par, Parish; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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 Ven. Romualdo Gonzalez, Canon
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 7:30 (Span) Thurs & HD 9, Int 12

LOS ANGELES, CAL.

ST. JOHN'S 514 W. Adams Blvd.—at Flower
 The Rev. Robert Q. Kennaugh, r
 Sun 7:30, 9:00, 10:30 HC; Mon, Wed, Fri 8:00
 HC; Tues, Thurs 7:00 HC; Sat 10:00 HC, C 5-6
 and by appt

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 Sun 7:30, 8:15, 9:30 & 11. Recitals 4:30 2nd &
 4th Sundays. Wkdys HC Wed 7:15; Thurs 10:30,
 HD HC 10:30

COCONUT GROVE, FLA.

ST. STEPHEN'S 2750 McFarlane Road
 Rev. Don H. Copeland, r
 Rev. Wm. J. Bruninga, a Rev. Walter G. Martin, c
 Sun HC 7, 8, 9:15; Ch S 9:15; 1, 3, 5 Sun & HD
 HC & Ser 11; 2, 4 Sun MP & Ser 11. HC daily.
 C Sat 5-6.

ATLANTA, GEORGIA

THE CHURCH OF OUR SAVIOUR
 1068 N. Highland Ave., N.E.
 Rev. Fr. Roy Pettway, r
 Mass Sun 7:30, 9:15, 11; Wed 7; Fri 10:30; Other
 days 7:30. Ev & B Sun 8. C Sat 5.

SAINT LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE
 The Rev. J. Francis Sant, r
 The Rev. A. L. Mattes, Min. of Education
 The Rev. D. G. Stauffer, Asst. & College Chaplain
 Sun 8, 9:30, 11. High School 4:30, Canterbury
 Club 7:00

NEW YORK CITY

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 Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4.
 Wkdys MP 8:30, HC 7:30, also 10 Wed; Ev. 5

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GRACE CHURCH Rev. Louis W. Pitt, D.D., r
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 Sun 9 HC, 11 MP, Thurs 11:45 HC

HEAVENLY REST Rev. John Ellis Large, D.D.
 5th Ave. at 90th Street
 Sun HC 8 & 9:30, MP & Ser 11; Thurs HC and
 Healing Service 12 N; HD HC 7:30 and 12 N;
 Daily MP 8

CHURCH OF THE HOLY TRINITY
 316 E. 88th St. Rev. James A. Paul, D.D., r
 Sun 8 HC, Ch 9:30; Morning Service & Ser 11,
 EP & address 5

NEW YORK CITY

RESURRECTION 115 East 74th
 Rev. A. A. Chambers, r; Rev. M. L. Foster, c
 Sun Masses: 8, 9:15 (instructed), 10:30 MP, 11
 (Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

ST. BARTHOLOMEW'S Park Ave. at 51st St.
 Rev. Terence J. Finlay, r
 Sun HC 8, 9:30; MP 11 (HC 1st Sun); Ev 4;
 Wkdys HC Tue 10:30; Wed & HD 8, Thurs 12:10;
 EP daily 6; Organ Rec. Fri 12:10
Church open daily.

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 Rev. A. L. Kinsolving, D.D., r; Rev. W. J. Chase;
 Rev. G. C. Stierwald; Rev. J. F. Woolverton
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 Wed 7:45 HC, Thurs & HD & 12 HC.

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 9:30, 12:10 (Fri); EP 6; C Th 4:30-5:30; Fri 12-1,
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 12 Midday Ser 12:30, Ep 5:05; Sat HC 8, EP 1:30;
 HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
 Rev. Robert C. Hunsicker, v
 Sun HC 8:30, MP HC Ser 10. Wkd HC 8 (Thur &
 HD 7:30 also; 12:05 ex. Sat. Prayer & Study 1:05
 ex. Sat., EP 3; C Fri 3:30-5:30 & by appt. Organ
 Recital Wed 12:30.

CHAPEL OF THE INTERCESSION
 Broadway & 155th St.
 Rev. Robert R. Spears, Jr., v
 Sun HC 8, 9 & 11, EP 4; Weekdays HC Daily 7 &
 10, MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

ST. LUKE'S CHAPEL 487 Hudson St.
 Rev. Paul C. Weed, Jr., v
 Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
 8-5 & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
 Rev. C. Kilmer Myers, v
 Rev. William G. Love, p-in-c
 Sun HC 8, 9, 10 (Spanish), 11 ESer 7:30
 Daily: HC 7:30 ex Thurs. Sat HC 9:30; ESer 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
 Rev. Kilmer Myers, v
 Rev. William A. Wendt, p-in-c
 Sun HC 8, 9, 10, 11 (Spanish); ESer 8
 Daily: HC 8 ex Thurs 8, 10; ESer 5:30

ROCHESTER, N. Y.

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 Rev. Frederick P. Taft, Rev. Edward W. Mills, Assts
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 prec Eu EP 5:15 daily exc Sat. C by appt.

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 Sun HC Wed & Hd 10 Holy Eu

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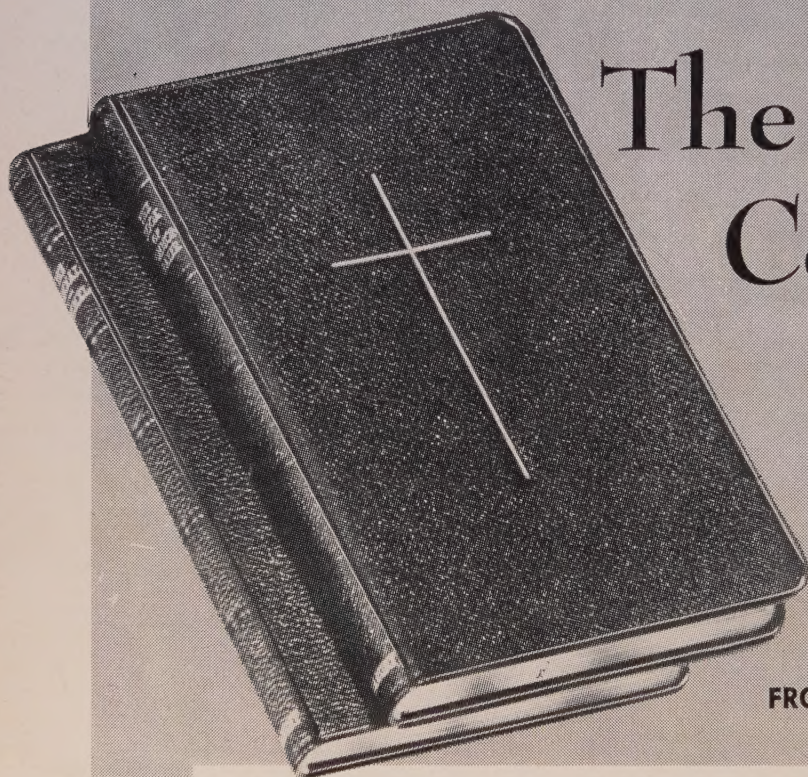
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 7:30. Sol Eve & Sta: 1st Fri 8. Holy Unction: 2nd
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